



**THE  
DOCTRINES AND DISCIPLINE**

**OF THE**

**METHODIST CHURCH OF CANADA,**

**1882.**

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**EDITED BY**

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*By Order of the General Conference.*

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**HALIFAX: S. F. HUESTIS.**

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**1883.**

BX 8251  
A 195  
1882

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Moved by the REV. WILLIAM TINDALL, seconded by the  
REV. J. G. LAIRD, and

*Resolved*,—"That the Secretary of the Committee on Discipline, the  
REV. DR. WILLIAMS, is hereby appointed to edit the new issue of the  
Discipline of the Church."—*Jour. of General Conference, 1882, p. 124.*

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Can. Church Hist.  
(Dir.)  
6 vols

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# DOCTRINES AND DISCIPLINE

OF THE

## Methodist Church of Canada.

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### PART I.—DOCTRINES AND RULES.

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#### CHAPTER I.

#### DOCTRINES, ARTICLES OF RELIGION, AND GENERAL RULES.

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##### SECTION I.

##### STANDARDS OF DOCTRINE.

1. THE Doctrines of the Methodist Church of Canada are declared to be those contained in the twenty-five Articles of Religion, and those taught by the Rev. John Wesley, M.A., in his Notes on the New Testament, and in the first fifty-two Sermons of the first series of his discourses, published during his lifetime.

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##### SECTION II.

##### ARTICLES OF RELIGION.

##### I.—*Of Faith in the Holy Trinity.*

2. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good-

ness ; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

II.—*Of the Word, or Son of God, who was made very man.*

3. The Son, who is the Word of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin ; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III.—*Of the Resurrection of Christ.*

4. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV.—*Of the Holy Ghost.*

5. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V.—*The Sufficiency of the Holy Scriptures for Salvation.*

6. The Holy Scriptures contain all things necessary to salvation ; so that whatsoever is not read therein, nor may

be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church. The names of the canonical books are:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Canticles, or Song of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

#### VI.—*Of the Old Testament.*

7. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII.—*Of Original or Birth Sin.*

8. Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII.—*Of Free Will.*

9. The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX.—*Of the Justification of Man.*

10. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X.—*Of Good Works.*

11. Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith

may be as evidently known as a tree is discerned by its fruit.

#### XI.—*Of Works of Supererogation.*

12. Voluntary works—besides, over and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

#### XII.—*Of Sin after Justification.*

13. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

#### XIII.—*Of the Church.*

14. The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV.—*Of Purgatory.*

15. The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV.—*Of Speaking in the Congregation in such a Tongue as the People understand.*

16.—It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

XVI.—*Of the Sacraments.*

17. Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature

of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same, they have wholesome effect or operation : but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29.

#### XVII.—*Of Baptism.*

18. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized ; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

#### XVIII.—*Of the Lord's Supper.*

19. The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death ; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ,

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the



Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### XIX.—*Of Both Kinds.*

20. The cup of the Lord is not to be denied to the lay-people ; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

### XX.—*Of the One Oblation of Christ, finished upon the Cross.*

21. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual ; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

### XXI.—*Of the Marriage of Ministers.*

22. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage ; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

## XXII.—*Of the Rites and Ceremonies of the Church.*

23. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

## XXIII.—*Of the Civil Government.*

24. We believe it is the duty of all Christians to be subject to the powers that be; for we are commanded by the word of God to respect and obey the Civil Government: we should therefore not only fear God, but honour the King.

## XXIV.—*Of Christian Men's Goods.*

25. The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV.—*Of a Christian Man's Oath.*

26. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle ; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

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## SECTION III.

*The Origin, Design, and General Rules of our United Societies.*

27. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together ; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their numbers increased daily), he gave those advices from time to time which he judged most needful for them ; and they always concluded their meetings with prayer, suited to their several necessities.

28. This was the rise of the UNITED SOCIETY, first in *Europe* and then in *America*. Such a Society is no other

than “*a company of men, having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

29. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *The Leader*. It is his duty,—

§ 1. To see each person in his class once a week at least ; in order, (1.) To inquire how their souls prosper. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what they are willing to give towards the support of the Ministers, Church, and poor.

§ 2. To meet the Ministers and the Stewards of the Society once a week ; in order, (1.) To inform the minister of any that are sick, or of any that walk disorderly and will not be reproved. (2.) To pay the Stewards what they have received of the several classes in the week preceding.

30. There is only one condition previously required of those who desire admission into these Societies,—“*a desire to flee from the wrath to come, and be saved from their sins.*” But wherever this is really fixed in the soul, it will be shewn by its fruits.

31. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation, *First*,—By doing no harm, by avoiding evil of every kind, especially that which is most generally practised ; such as,—The taking of the name of God in vain. The profaning

of the day of the Lord, either by doing ordinary work therein, or by buying or selling. Drunkenness, buying or selling spirituous liquors, or drinking them, unless in case of extreme necessity. The buying and selling of men, women, and children, with the intention to enslave them. Fighting, quarrelling, brawling, brother going to law with brother ; returning evil for evil, or railing for railing ; the using many words in buying or selling. The buying or selling goods that have not paid the duty. The giving or taking on usury, that is, unlawful interest. Uncharitable or unprofitable conversation ; particularly speaking evil of magistrates or of ministers. Doing to others as we would not they should do unto us. Doing what we know is not for the glory of God ; as,—The putting on of gold or costly apparel. The taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God. Softness and needless self-indulgence. Laying up treasure upon earth. Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

32. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation, *Secondly*,—By doing good ; by being in every kind merciful after their power ; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men : To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison : To their souls, by instructing, reproving, or exhorting all we have any intercourse with ; trampling under foot that enthusiastic

doctrine, that “we are not to do good, *unless our hearts be free to it.*” By doing good, especially to them who are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own and them *only*. By all possible *diligence and frugality*, that the Gospel be not blamed. By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and off-scouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake.*

33. It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation, *Thirdly*,—By attending upon all the ordinances of God; such as,—The public worship of God: The ministry of the word, either read or expounded: The Supper of the Lord: Family and private prayer: Searching the Scriptures: Fasting or abstinence.

34. These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written word, *which is the only rule, and the sufficient rule, both of our faith and practice.* And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

## SECTION IV.

*Baptism.*

35. The proper subjects for baptism are infants, and believing adults who have not been baptized in infancy.

36. The mode of baptism is by sprinkling or pouring ; but should any candidates for baptism prefer another mode, the officiating minister may comply with their request.

37. Wherever practicable, let the ordinance be administered in the public congregation.

38. Let the minister, when receiving persons on trial for membership, particularly inquire whether they have been baptized, and, if not, let that rite be administered as soon as practicable.

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SECTION V.*The Lord's Supper.*

39. Let those persons who have scruples concerning the receiving of the Lord's Supper kneeling, be permitted to receive it either standing or sitting.

40. Let no person who is not a member of our Church be habitually admitted to the Lord's Supper, without examination, and some token given by the minister.

41. No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

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## SECTION VI.

*On Marriage.*

42. Members of our Church sometimes marry with carelessness, *unawakened* persons. This has produced bad effects ; they have either been hindered for life, or have turned back to perdition. To discourage this practice let every minister enforce the Apostle's caution,—“ Be ye not unequally yoked together with unbelievers,” (2 Cor. vi. 14) ; and let them exhort all to take no steps in so weighty a matter, without earnest prayer to God, and consultation with judicious Christian friends.

43. We do not prohibit our members from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power of godliness ; but we are determined to discourage their marrying persons who do not come up to this description.

44. In general, no young woman should marry without the consent, much less without the knowledge, of her parents or natural guardians. Nevertheless, there may be exceptional cases, as when they refuse to allow her to marry at all ; or when they refuse to allow her to marry any Christian. But even in such cases she should seriously consult with those competent to give godly counsel.

## SECTION VII.

*On Dress.*

45. While the New Testament gives no specific directions in regard to dress, yet its spirit is manifestly against the use



of costly or gaudy apparel, and the wearing of needless ornaments ; therefore, let all our ministers discourage in the church, whatever, in this respect, is contrary to Christian simplicity ; and in order to do this, let them read the thoughts upon dress at least once a year, in every society where such counsels seem to be needed.

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## CHAPTER II.

### THE MEMBERSHIP OF THE CHURCH.

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#### SECTION I.

##### *Of Receiving Members into the Church.*

46. In order to prevent improper persons from insinuating themselves into the Church—

§ 1. Let no one be received into the Church until such person has been at least three months on trial, and has been recommended by the Leaders' Meeting, or where no such meeting is held, by the Leader of the Class. Members in connection with any other body of Methodists, or other Evangelical Churches, who make application for admission into our Church, may be received by the Superintendent of the Circuit or Mission as members, without the usual term of probation.

§ 2. Let none be admitted on trial, nor receive tickets, but those who are recommended by one you know, or until they have met three or four times in class.

§ 3. Read the Rules to them the first time they meet.

## SECTION II.

*Of the Relation of Baptized Children to the Church.*

47. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

48. We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church; therefore, let every Superintendent urge upon all parents in his congregation, the duty and importance of presenting their children to God in the ordinance of baptism.

49. As soon as the children shall have attained an age sufficient to understand, let them be taught the nature, design, and obligations of their baptism, and the truths of religion necessary to make them "wise unto salvation;" let our Catechisms be placed in their hands; and let all who can, read and commit the same to memory; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity, and religious experience. Pray earnestly for them, and talk with them at every suitable opportunity.

50. As far as practicable, it shall be the duty of every Superintendent to obtain the names of the children of his congregation, to form them into classes for the purpose of giving them religious instruction, to instruct them regularly himself, as his other duties will allow ; to appoint a suitable Leader for each class, who shall instruct them in his absence, and leave for his successor a correct list of each class with the name of its Leader.

51. Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Superintendent shall ascertain and report to the Leaders' Meeting the facts in the case ; and such provision shall be made for the Christian training of the child as the circumstances of the case may admit and require.

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## CHAPTER III.

### MEANS OF GRACE.

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#### SECTION I.

##### *Public Worship.*

52. For the establishment of uniformity in public worship, among us on the Lord's day :—

§ 1. Let the morning service consist of singing, prayer, reading a lesson out of the Old Testament and a lesson out of the New Testament, singing, preaching, singing, prayer, and benediction.

§ 2. The same order shall be observed in the afternoon and evening services, except that one lesson shall suffice.

§ 3. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the Apostolic benediction in dismissing the congregation.

§ 4. In administering the ordinances, let the form in the Discipline be used. Let our own Hymn-book be used in all public services.

§ 5. Let the people be earnestly exhorted to take part in the public worship of God—first, in singing; secondly, in prayer, in the scriptural attitude of kneeling.

§ 6. Let the Society be met, at least once a quarter, wherever it is practicable, on the Sabbath-day.

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## SECTION II.

### *The Spirit and Truth of Singing.*

53. To guard against formality in singing:—

§ 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than five or six verses.

§ 2. Let the tune be suited to the words, and do not suffer the people to sing too slowly. Exhort every person in the congregation to sing.

§ 3. Frequently remind the people of the importance of this part of religious worship, and exhort them to "sing with the spirit and with the understanding also."

§ 4. Recommend our tune book; and appoint some suitable person to conduct the singing.

§ 5. The singing and all other parts of public worship are under the control and direction of the Superintendent of the Circuit.

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### SECTION III.

#### *Classes and Class Meetings.*

54. In order to render our Class Meetings interesting and profitable,—

§ 1. Let each Leader be careful to inquire how every soul in his class prospers; not only how each person outwardly observes the rules, but how he grows in the knowledge and love of God.

§ 2. Let each Leader converse with those who have the charge of their Circuits frequently and freely.

§ 3. Let improper Leaders be removed. See that all the Leaders be not only men of sound judgment, but men truly devoted to God. In order to this, let the Superintendent make strict inquiry in the Leaders' Meeting, or, where there is no such meeting,—then in the fourth Quarterly Official Meeting,—into the moral character of all the Leaders, their punctuality in beginning and ending their class meeting in proper time, and whatever relates to their office.

§ 4. Observe what Leaders are most useful; and let them meet the other classes as often as possible. As a general rule let no Leader have charge of more than one class.

55. If any of the members of our Church wilfully and repeatedly neglect to meet in class, let the Superintendent,

or his assistant visit them whenever it is practicable, and explain to them the consequence if they continue to neglect, viz., exclusion.

56. If they do not amend, let the Superintendent of the Circuit exclude them (in the church), showing that they are laid aside for a breach of our rules of Discipline, and not for immoral conduct.

57. Non-members should be admitted to the Class Meeting with the utmost caution; and to the Lovefeast, not without a note of admittance.

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#### SECTION IV.

##### *Lovefeasts.*

58. A Lovefeast shall be held in each Circuit and Mission at least once a quarter; admission to which shall be by the ticket of membership, or by a note of admission.

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#### SECTION V.

##### *Society Meetings.*

59. Society Meetings shall be held once a quarter whenever it is practicable, under the direction of the Superintendent of the Circuit, or his colleague acting under his direction.

The principal object of the meeting shall be the spiritual edification of the Church, by exhortation on the part of the Minister present, with prayer and other religious exercises.

The members shall be faithfully admonished respecting their personal religion and Christian deportment, their closet and family duties, and their attendance upon the public and private means of grace. At these meetings the Rules of Society shall be read, and the representatives to attend the Quarterly Official Meeting may be appointed.



## PART II.—THE GOVERNMENT OF THE CHURCH.

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### CHAPTER I.

#### THE CONFERENCES.

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##### SECTION I.

##### *The General Conference.*

60. The General Conference shall be composed of an equal number of Ministerial and Lay Delegates.

61. The Ministerial Delegates shall consist of one member in every ten members of each Annual Conference, one of which Delegates from each Annual Conference shall be its President; the other Ministerial Delegates shall be chosen in the meeting next preceding the meeting of the General Conference: *Provided*, nevertheless, that a fraction of three-fourths shall entitle a Conference to an additional representative.

62. Each Ministerial Delegate to the General Conference must receive a majority of votes of the members of the Annual Conference, who may be present and vote, in order to an election.



63. The basis for computing the number of Ministers and Laymen to compose the General Conference, shall be the number of Ministers in full connexion with the Conference, and the number of Members as found in the Conference next preceding that at which the election is made.

64. The appointment of Laymen to the General Conference shall be made as follows :

§ 1. The Laymen in the Annual District Meeting next preceding the meeting of the General Conference shall elect, by ballot, from among the members of our Church a representative or representatives to the General Conference; the number so elected to be determined by the number of Church members in the District, as compared with the entire membership within the bounds of the Annual Conference; nevertheless, in small Districts a representative shall not be elected unless the number of members in any such District be large enough, in comparison with the membership of the other Districts in the Conference, to entitle it to such representation. The whole number of laymen elected by the District Meetings shall not exceed the number of ministers elected by the Annual Conference. Each delegate must not be less than twenty-five years of age, and must have been a member of the church continuously during the five years next preceding the time of his election.

§ 2. The Lay members of the District Meeting making such appointments to the General Conference shall be elected by ballot, by the Lay members of the Quarterly Official Meeting next preceding.

65. The Secretary of each Annual Conference shall compute the number of Laymen to be appointed by each Dis-

trict, in accordance with the principles laid down in paragraph 64, § 1, and publish the same in the Minutes of the Annual Conference next preceding such District appointment.

66. Each Annual Conference, after the election of the number of ministerial delegates as provided in paragraph 61, may elect a reserve delegate; and, in addition to the reserve delegate so elected, shall also elect one reserve delegate for every ten members of the number it is entitled to send—such reserve to take the place of a delegate when, by reason of death, or for other cause, there is a vacancy in the delegation, in the order of election as determined by number. *Provided always*, that the vacancy occurs before the meeting of the General Conference.

67. The Laymen in the Annual District Meeting next preceding the meeting of the General Conference, may elect a layman as a reserve delegate in addition to the number of delegates it is entitled to elect, who may, upon notice from the President of the Conference, take the place of a delegate when, by reason of death, or for other cause, there is a vacancy in the delegation. *Provided always*, that the vacancy occurs before the meeting of the General Conference.

68. The next General Conference shall meet on the first Wednesday in September, in the year 1878, at nine o'clock a.m.; and thenceforward on the first Wednesday in September, once in four years, and in such place as the previous General Conference may determine.

69. When the General Conference is in session, fifty of its members shall form a quorum for the transaction of business.

70. Each General Conference shall, on its assembling, elect from its ministerial members, by ballot, without debate, a President, who shall preside over its proceedings.

71. Each General Conference shall, immediately after the election of a President, elect by ballot, without debate, a Secretary, whose duty it shall be to keep a correct record of its proceedings, and publish the Minutes under the direction of the General Conference. The Secretary shall nominate such Assistants as he may desire.

72. Each General Conference shall elect, from its ministerial members, by ballot, without debate, a Vice-President, who, in the absence of the President, shall preside in the General Conference; and in the event of the death or disability of the President, shall immediately enter upon the office, and shall be considered as having all the power, privileges, and authority of the President, and shall be responsible for all his duties during the time of such disability; and in case of the death of the President, until the ensuing General Conference.

73. In the event of the death or disability of the Vice-President, the President shall convene the Special Committee of the General Conference, who shall elect by ballot a Vice-President from among the ministerial members of the last General Conference; and in case it may happen that from death or disability there be no President or Vice-President, then, in that case, the Secretary of the last General Conference shall call together, within one month after the death of the President, or Vice-President, the General Conference Special Committee, who shall elect by ballot from among the ministerial members of the last General

Conference, a President, who shall immediately enter upon the office, and shall have the same power, privileges and authority, as if he had been elected by the General Conference.

74. The General Conference only shall have power to make Rules and Regulations for the Church under the following limitations and restrictions, viz.:

§ 1. It shall not revoke, alter or change any Article of Religion, nor establish any new standards or rules of doctrine, contrary to our existing and established standards of doctrine.

§ 2. It shall not destroy the plan of our Itinerant system.

§ 3. It shall not make any change in the General Rules of our Society.

§ 4. It shall not do away with the privileges of our ministers or probationers for the ministry, of trial by a Committee, and of an appeal; neither shall it do away with the privileges of our members of trial before the Society or by a Committee, and of an appeal.

§ 5. Any act of the General Conference involving constitutional changes, shall become law only when it secures a majority of three-fourths of the members of the General Conference, who may be present and vote thereon.

§ 6. Any act of the General Conference, affecting the rights and privileges of the Annual Conference, shall become law only when it secures a majority of two-thirds of the members of the General Conference who may be present and vote thereon; *Provided*, also, that such act be not disapproved by a majority of the next ensuing Annual Conferences.

75. The General Conference, by a vote of two-thirds of its members, shall have power to increase or diminish the number, or alter the boundaries of the several Annual Conferences.

76. The General Conference shall appoint a Special Committee on the nomination of the ~~President~~, of not less than twelve persons, containing an equal number of ministers and laymen, who shall, from one General Conference to another, watch over and guard all the rights and privileges of our Church throughout the Connexion; promote, as far as possible, the recommendations of the General Conference; consider and decide upon any measures which may seem necessary for the general interests of the Church, and which could not have been foreseen at the meeting of the General Conference, and adopt such means for their accomplishment as it may judge expedient: *Provided, nevertheless*, it shall not exercise any legislative authority, or do anything that may interfere with the disciplinary duties of any Annual Conference, or of any officer of the Church. The Special Committee shall keep a record of its proceedings, and report to the ensuing General Conference.

77. The General Conference shall direct a collection to be made throughout our whole work for meeting the expenses of the ~~ensuing~~ General Conference; and the Annual Conferences shall fix the time when such collection shall be taken up in the Churches. A collection for this purpose shall also be taken up in the Church in which the General Conference shall be held, and during the time of its sittings.

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## SECTION II.

*The Court of Appeal.*

78. A Court of Appeal shall be constituted by the General Conference, consisting of the President of the General Conference, or, in his absence, the Vice-President, and twelve other persons to be elected as follows, viz. :—The President of the General Conference shall nominate twelve ministers and twelve laymen from whom the General Conference shall elect twelve ; six of whom shall be ministers, and six laymen.

§ 1. The President of the General Conference shall be *ex-officio* President of the Court of Appeal, which shall assemble at his call, but if he shall from any cause fail to assemble the said Court, then, in that case, the Vice-President shall do so *ex-officio*, and shall preside at its meetings ; and in all cases of meeting the said Court shall choose its own Secretary.

§ 2. A majority of those present shall be necessary to render a decision ; but such majority shall not be less than five.

§ 3. That all questions involving a conflict of opinion, between the General and Annual Conferences, touching the rights and privileges of the latter ; and all questions of law arising in the Annual Conferences, shall be referred to the Court of Appeal, whose decision shall be final.

§ 4. No member of the Court of Appeal who is personally interested in an appeal shall sit on the case. On appellant or respondent objecting on this ground, the remain-

ing members of the Court shall determine whether he is thus disqualified.

§ 5. Any person, or Church Court, appealing to the Court of Appeal shall have the right to appear before the Court in person, or by representative, to prosecute such appeal; the same right shall be accorded to the respondent, but in every case such representative shall be an accredited member of the Methodist Church of Canada.

§ 6. In all cases of appeal, notice shall be given by the party appealing to the President of the General Conference, who shall, after notice of appeal, assemble the Court as soon as possible.

§ 7. In all cases unprovided for, the Court shall have power to frame rules of order for itself.

§ 8. The Court shall keep a full and correct record of its proceedings during the current quadrennium, and shall report its proceedings to the next ensuing General Conference.

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### SECTION III.

#### *The Annual Conferences.*

79. There shall be Seven Annual Conferences in the year.

§ 1. Each Annual Conference shall be composed of all ministers received into full connexion and ordained, who are stationed and appointed by it.

§ 2. Each Annual Conference shall retain all the rights, powers, and privileges at present possessed, except such as are vested in the General Conference.

§ 3. Each Annual Conference shall assemble not earlier than the third Wednesday in May, nor later than the fourth Wednesday in June in each year; and shall appoint the time and place of meeting from year to year.

§ 4. Each Annual Conference shall, on its assembling, elect by ballot from among its own members, without debate, a President, who shall preside over its proceedings.

§ 5. Each Annual Conference, immediately after the election of the President, shall elect by ballot, without debate, a Secretary; and shall also elect the Chairmen of Districts, according to Discipline.

§ 6. Each Annual Conference shall examine the character and qualification of all Ministers and Probationers for the Ministry belonging to the Conference, and its decisions shall be final; except in cases of appeal on a question of law.

§ 7. Each Annual Conference shall station all the Ministers and Probationers for the Ministry within its limits, according to the rules of the Stationing Committee; and shall have authority to require that all appointments made by the Stationing Committee shall be in accordance with the provisions of the Discipline.

§ 8. When a Minister is so unacceptable, inefficient, or secular, as to be no longer useful in his work, the Annual Conference may request him to ask a location, and if he refuse to comply, the Conference shall bear with him till the Session next ensuing, at which time, if he persists in his refusal, the Conference may, without formal trial, locate him without his consent, by a vote of two-thirds of those present and voting. *Provided nevertheless*, in every case, the Board



of the Superannuation Fund shall, on recommendation of the Conference, refund the amount paid into the fund by the minister located, together with such additional sum, if any, as may be deemed equitable by the Board.

§ 9. In the case of distant Missions, or when for any cause it is impracticable for the President of the Conference to be present, each Annual Conference shall have authority to provide that the ordination of candidates, approved by the Conference, shall be performed by the Chairman of the District, assisted by one or more ministers, according to our form of ordination.

§ 10. Each Annual Conference shall appoint a Special Committee, consisting of the President and Secretary of Conference, the Chairmen of Districts, and five other members of the Conference, to be nominated by the President, who shall have power to consider and decide upon all matters affecting the Conference, which could not have been provided for at the time of the sitting of the Conference. The Special Committee shall report its proceedings to the next ensuing Annual Conference.

§ 11. Each Annual Conference shall appoint a Local Missionary Board, constituted as it may determine. The said Board shall consist of Ministers and Laymen in equal numbers, the Laymen to be elected by ballot by the Laymen of each Annual District Meeting. It shall be the duty of the Board to apportion and disburse to the various Missions, within the bounds of the Conference, such sums as the Central Missionary Board shall have placed at its disposal.

§ 12. Each Annual Conference shall appoint a Board of

Examiners, who shall meet the Candidates and Probationers for the Ministry belonging to such Conference at one or more central places, and examine them upon the prescribed Course of Study, by printed or written questions, supplemented by oral examinations when necessary, and issue Certificates to the successful Candidates, to be presented to the Annual District Meeting.

§ 13. In the event of the death or disability of the President of an Annual Conference, the ex-President shall immediately enter upon the duties of the Presidency, and discharge them during the continuance of such disability, or to the end of the year: but in case there be no ex-President of such Annual Conference, then the Secretary of such Conference shall call together the Special Committee, who shall elect by ballot a President, who shall continue in office till the ensuing Conference, or during such disability.

80. *In conducting the business of the Annual Conference, the following order shall be observed:—*

(1.) The President shall open the Conference with the usual devotional exercises, and shall then cause the roll of the Conference to be called. The Conference shall then proceed to elect its President, after which the Secretary shall be elected.

(2.) Are there any objections to any of our Ministers and Probationers for the Ministry?

(3.) Who compose the several Conference Committees?—The Stationing Committee?—Pastoral Address?—On the Memorials and Miscellaneous Resolutions?—Statistical Returns?—Sabbath-Schools?—Contingent Fund?—Educa-

tion of Candidates for our Ministry?—and the Missionary Committee?—and, What Laymen are appointed for the several Committees on Connexional Funds?

(4.) What Probationers for the Ministry are this year admitted into full connection with the Conference, and ordained?

(5.) What Probationers for the Ministry remain on trial?

(a) Who are the Probationers of *three* years?

(b) Who are the Probationers of *two* years?

(c) Who are the Probationers of *one* year?

(6.) What Probationers are on the List of Reserve?

(7.) What Candidates for our Ministry are now received on trial?

(8.) Who have died since last Conference?

(9.) Who are the Superannuated Ministers?\*

(10.) Who are the Supernumerary Ministers?

(11.) What persons, who were in full connection with the Conference, now cease to be recognized as Ministers among us?

(12.) Who are now deposed from the office of the Ministry?

(13.) Who are now deposed from the office of the Ministry and expelled from the Church?

(14.) How are the Ministers and Probationers for the Ministry stationed for the ensuing year?

\*In the Western Conference the word "Superannuated" is applied only to those Ministers who are claimants on the Funds. In the Eastern Conferences the word "Supernumerary" has the same meaning.

(15.) What Probationers for the Ministry are appointed to attend Victoria College University, Mount Allison Wesleyan College, The Wesleyan Theological College, or the Manitoba Wesleyan Institute? ✓

(16.) Who compose the Board of Examiners for the year? ✓

(17.) Who are appointed as Examiners of the Conference Students at the various Institutions of Learning? ✓

(18.) Who are appointed by this Conference to the General Board of Missions, and to the Central Sabbath-school Board? ✓

(19.) What is the number of Church Members, Churches, and other places of worship, and attendance on worship on each Circuit and Mission? What is the number of Baptisms administered, and of Marriages solemnized by each Minister?

(20.) What is the number of Ministers, Probationers for the Ministry, and Laymen, in the Quarterly Official Meetings? Of Sabbath-schools? and What Connexional property is returned? These questions to be answered in accordance with the authorized Conference Schedules.

(21.) What has been collected on each District for the various Connexional Funds? Have these amounts been remitted at the proper time to the several Treasurers, and paid over to the several claimants?

(22.) What are the Reports of the several Committees?—The Book Committee? Pastoral Address? On Memorials and Miscellaneous Resolutions? On Statistical Returns? Sabbath-schools? Contingent Fund? Children's Fund? Educational Fund? Missionary Fund? and Superannuation Fund?

(23.) What further measures can be adopted for the promotion of the work of God, within or beyond the bounds of the Conference; and what are the recommendations of District Meetings on this important subject?

(24.) A record of the proceedings of the Conference shall be kept by the Secretary, which shall be signed by the President and Secretary, and preserved among the documents of the Conference.

81. The Annual Conferences are required to present through the President of the Conference, to the General Conference, a tabulated statement of the membership of the Church, the Sunday-schools, the number of Churches, with the value of the same, number of Parsonages and their value, number of Burial-grounds and their value, and such other information as may help the General Conference to a correct estimate of the state of the Church.

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#### SECTION IV.

##### *Committee on Transfers.*

82. The Transfer Committee shall be composed of the President of the General Conference, the President of each Annual Conference, and one minister, elected by ballot annually by each Annual Conference.

§ 1. This Committee shall be divided into two sections, as follows:—(1) The Western Section to include the Montreal Conference and all Conferences west thereof; (2) The Eastern Section, to include all east of the Montreal Conference.

§ 2. The President of the General Conference shall preside in all meetings of both Sections.

§ 3. The Western Section shall meet on the first Wednesday in May in each year; and the Eastern Section, on the second Wednesday in May in each year; at such places as the President of the General Conference may appoint. The two sections shall act independently of each other in reference to such transfers as may be proposed within their respective Conferences; but a transfer between Conferences in the Western and Eastern Sections shall be effected only by a majority vote of both Sections.

§ 4. All communications from Presidents of Annual Conferences, in relation to transfers from their bounds, and from ministers who desire a transfer, shall be sent to the President of the General Conference not later than the thirty-first day of March in each year.

§ 5. The General President shall notify the President of each Annual Conference of all proposed or desired transfers to, or from, his Conference, not later than the fifteenth day of April, in each year; and the President shall immediately notify any member of his Conference affected by such proposed transfer.

§ 6. A proposal to transfer a minister or probationer who has not requested it, may be made by any member of the Transfer Committee; provided, that in every case, notice of such proposal to transfer shall be given to the person concerned at least one month before the meeting of the Transfer Committee. Provided, also, that he shall have the right to state his case in writing, and the President of the General Conference shall lay such statement before the Transfer Committee.

§ 7. The Committee shall have authority to transfer ministers for a definite term of six or nine years, such ministers to have the right of returning at the end of the period to the Conference from which they were transferred, should they so desire. This regulation shall not apply to those who are transferred at their own request.

§ 8. Wherever a Circuit requests the appointment of a minister from another Conference, the Quarterly Official Meeting of such Circuit shall pay the moving expenses. Ministers transferred at their own request shall pay their own moving expenses; but in the case of the transfer of a minister who has not requested to be transferred, his moving expenses shall be paid by the General Conference fund. Those transferred at the request of the Missionary authorities shall receive their moving expenses from the Mission fund.

§ 9. The Transfer Committee shall have authority to fix the date at which the transfer shall take effect.

§ 10. Each Minister or probationer transferred shall be subject to the action of the Stationing Committee of the Conference to which he is transferred.

§ 11. The ultimate financial claims of any minister shall not be affected by such transfer.

§ 12. The Secretary of the Transfer Committee shall, immediately after the rising of the Committee, report to the Secretary of each Annual Conference affected, all transfers to and from such Conference, and the date at which such transfers shall take place.

§ 13. The decisions of the Committee in all cases of transfer shall be final.

## SECTION IV.

*The Stationing Committee.*

83. The Stationing Committee in each Annual Conference shall consist of the President, the Chairmen of Districts, and one Minister from each District, for whose election the lay members in the District Meeting shall also vote,—the voting always being by ballot. The General Missionary Secretary shall be a member of the Stationing Committee of such Annual Conference or Conferences as may desire it.

§ 1. The Stationing Committee shall meet at the call of the President at the place appointed for holding the Annual Conference, previous to the commencement of its sessions, to prepare a draft of the stations; which draft shall be printed and ready at the opening of the session, for the use of members of Conference.

§ 2. The Stationing Committee shall meet as often as may be deemed necessary during the sessions of the Conference, for the revision of the stations; and each member of the Conference shall have a right to appear before the Committee to represent his case in regard to his appointment.

§ 3. The first draft of stations shall be placed on the table of the Conference at the close of the first session; the second and final draft, at any time before the close of the Conference, as the Conference itself may order.

§ 4. The Stationing Committee shall not allow any minister or probationer for the ministry to remain more than three years successively on the same Circuit, except



the General Conference Officers, Superannuated and Supernumerary ministers, the Missionaries among the Indians and on the French and Foreign Mission Districts, and such ministers as may be appointed to our Educational Institutions ; nor shall a minister be re-appointed to a Circuit or Mission within a less interval than six years.

§ 5. On the division of a Circuit, no minister who has travelled successively the three preceding years on such Circuits shall be appointed to either part of it ; nevertheless, this rule shall not apply to those places which may be transferred in adjusting the work by the Annual District Meeting, which transfer has been sanctioned by the Stationing Committee.

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## CHAPTER II.

### DISTRICT MEETINGS.

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#### SECTION I.

##### *The Annual District Meeting.*

84. For the preservation of our whole economy in active efficiency let the work be divided into Districts.

85. The Chairman shall oversee all the spiritual and temporal business of the Church in his District, and shall,

in conjunction with the Ministers and Probationers for the ministry, under his care, be responsible to the Conference for the enforcement of discipline.

86. The Annual District Meeting shall be composed of all members of Conference and Probationers for the ministry stationed in each District respectively, according to the discipline; and, except during the examination of character and other ministerial affairs,—which shall be the business of the first day,—the Recording Stewards of the several Circuits and Missions, and one other lay representative for each Minister or Probationer for the ministry appointed by the Stationing Committee to a Circuit, in addition to the Superintendent on each Circuit or Mission; but the lay members of the District Meeting, immediately preceding the General Conference, shall have been elected by ballot by the lay members of the previous Quarterly Official Meetings of Circuits and Missions.

87. After the Chairman has opened the meeting by the usual devotional exercises, a Secretary shall be elected by ballot, who shall keep a record of the proceedings in a book procured for that purpose. At the close of each meeting the Minutes shall be signed by the Chairman and Secretary. The book shall be kept by the Chairman, and brought to Conference, and delivered by him to his successor.

88. *In conducting the business of the District Meeting the following method shall be observed: The Chairman shall inquire,—*

*First.*—What members are now present?

*Second.*—Are the Ministers and Probationers blameless in life, conversation, and doctrine?

In the examination of Ministers and Probationers in the District Meeting, the Chairman is required to ask the following questions, *distinctively* and *successively*, concerning every brother :

1. Is there any objection to his moral and religious character ?

2. Does he believe and preach all our doctrines ?

3. Has he duly observed and enforced our discipline ?

4. Has he been punctual in attending all his appointments ?

5. Has he competent abilities for our itinerant work ?

A separate answer to each of these questions is expected to appear in the District Minutes.

89. The Chairmen are required to examine into the case of every minister who has married during the year, whether the "Rule" has been obeyed, which says, "Take no steps towards marriage without first consulting your brethren ;" and to report to the Conference any cases in which that important direction shall appear to have been violated. This rule shall be considered as requiring in particular a consultation with the Chairman of his District, his Superintendent, or some senior minister competent to give advice in the case.

90. *Third. In relation to Probationers for the Ministry the following regulations are to be observed :*

§ 1. Every Probationer for the ministry shall pursue the course of study prescribed by Conferences (See appendix No. 1.), except as hereinafter provided ; and before he shall be received into full connexion, he shall give satisfactory evidence to the Annual District Meeting, from year to year,

of his knowledge of the subjects and books included in such course of study.

§ 2. The Board of Examiners shall report to the Annual District Meetings those candidates who have passed a satisfactory examination in the Preliminary Course of Study : they shall also report the character of all the other examinations. These reports are to be recorded in the Minutes of the District, and presented to the Annual Conference.

§ 3. The Chairman shall also examine every Probationer for the ministry respecting his acquaintance with the books recommended to him, and the general course of reading which he has pursued during the preceding year. For this purpose every such Probationer is required to deliver to the Chairman of his District a list of the books which he has read since the preceding Annual District Meeting. This list shall be laid before the meeting, that the senior ministers may have an opportunity of giving to the Probationers such advice and directions respecting their studies as may appear necessary.

91. In addition to the preceding course of inquiry the following questions are to be put every year by the Chairman to every Probationer for the ministry on the District, but they need not be inserted in the District Minutes. It is enough to say that the usual questions were put to the Probationers and satisfactorily answered ; or, if otherwise, to state the case.

1. Have you now faith in Christ, and are you going on to perfection ?

2. Have you attended regularly to private prayer, and to the devotional reading of the Scriptures, and books of a

spiritual and experimental kind, in order to keep up devout and lively religious feelings in your own heart ?

3. Have you carefully visited the sick under your charge, and others to whom you could obtain access ?

4. Have you visited the people at their houses, inquiring into their religious state, praying with them, and administering wholesome counsel ; and have you catechized the children of the schools, and those of your friends and hearers, as you have had opportunity.

5. Have you had fruit of your ministry during the year, and are you endeavouring so to state the leading truths of Christian doctrine and experience in your discourses, and so to apply them with affection, and earnestness, and prayer, as to do all in your power to secure success in your work ?

6. Answer the following questions in such terms as you would use in stating the doctrines they contain to an inquirer under religious impressions, or in your sermons :—  
What is Evangelical Repentance ? What is Justification ?  
What is Justifying Faith ? What is the direct Witness of the Spirit ? What is the indirect Witness of the Spirit ?  
What is Christian Perfection ? What is the difference between Justification and Sanctification ? What is the difference between Justification and Regeneration ? What is the difference between Sanctification and entire Sanctification ?

Let these points be proved in order by appropriate passages of Holy Writ.

The brethren will see the propriety of conducting this part of the proceedings with peculiar deliberation and solemnity, as in the immediate presence of God ; and they may enlarge on doctrinal questions as they may deem neces-

sary, so as to lead the candidates to a right understanding, and an appropriate expression of our leading doctrinal peculiarities as a Church.

92. In the Annual examination of Probationers for the Ministry, it shall be the duty of Chairmen of Districts to include the disciplinary question, "Do you take snuff, tobacco, or drams,"—and a distinct answer in the negative shall be required in every case, as a condition of continuing on probation, from year to year.

93. The time for a Candidate for our Ministry to remain on trial, as a Probationer, shall be four years; at the end of which period, if recommended by the Annual District Meeting, he shall, after examination and approval by the Conference, be received into full connexion, and be publicly recognized.

94. Every such Probationer, who has been thus recommended by the Annual District Meeting, shall attend the Conference of that year: except those labouring in distant Missions.

95. *Fourth.* Who have been on Probation for the Ministry *four* years, and are now recommended to be received into full connexion, and to be ordained.

96. *Fifth.* Who are recommended to be continued on Probation?

(a) Who are the Probationers of *three* years?

(b) Who are the Probationers of *two* years?

(c) Who are the Probationers of *one* year?

97. *Sixth.* What Probationers are on the List of Reserve? When a Candidate for the Ministry has been recommended to be received on probation, but not called out into the

work in the course of the year, the Chairman shall make inquiry of the Superintendent of the Circuit, where he resides, whether he be still deemed a proper person to be employed in our regular ministry ; and the result shall be reported to the Annual District Meeting.

98. *Seventh.* What Candidates are recommended to be received on probation for the Ministry ?

99. *Regulations to be observed in reference to Candidates for the Ministry.*

§ 1. The Chairmen are required not only to examine very minutely in the Annual District Meetings all persons proposed as Candidates for our Ministry, but also to report distinctly in their District Minutes, for the consideration of Conference, the opinion of the District Meetings after such examinations, respecting the health, piety, moral character, ministerial abilities, and educational acquirements, belief of our doctrines, attachment to our discipline, and freedom from debt, as well as from all secular encumbrances.

§ 2. Before a Chairman or Superintendent shall propose a Candidate to the Conference to be admitted on probation, such Candidate must have been a member of our Church for one year, and a Local Preacher in good standing for six months, and approved and recommended by the Quarterly Official Meeting of the Circuit or Mission on which he resides. He must also pass a satisfactory written examination, and an oral examination such as the Examiners may deem necessary, on the subjects prescribed by the Conference as the Preliminary Course of Study.

§ 3. Every Candidate thus recommended shall attend the ensuing District Meeting, and be examined before all the

brethren present respecting his religious experience, his knowledge of divine things, his educational acquirements, his reading, his views of the doctrines of the Gospel, and his regard for Methodism in general.

100. Every Candidate proposed to the District Meeting is then to be asked by the Chairman the following questions, to each of which a distinct answer shall be required :—

Have you been converted to God? Have you now faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Have you been baptized? What are your views on Infant Baptism and the Lord's Supper? Do you know the Rules of the Society? Do you keep them? Do you take snuff, tobacco, or drams? And will you continue to abstain from the use of them? Have you read the whole Discipline? Are you willing to conform to it? Have you considered the twelve rules of a Minister or Probationer, as contained in Sec. II., Chap. V., Part II. of the Discipline, especially the first, the tenth, and the twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach at every suitable opportunity, endeavouring not to speak too long nor too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example? Are you in debt? What is your age? Have you good health, and have you a sound constitution? Are you engaged to marry?

Do you sincerely and fully believe the doctrines of Metho-



dism as contained in our twenty-five Articles of Religion, and as taught by Mr. Wesley in his Notes on the New Testament, and Volumes of Sermons?—especially the following leading ones—a Trinity of Persons in the Unity of the Godhead; the total depravity of all men by nature, in consequence of Adam's fall; the Atonement made by Christ for the sins of all the human race; the direct witness of the Spirit; the possibility of falling from a state of justification and holiness, and perishing everlastingly; the absolute necessity of holiness, both in heart and life; and the proper eternity of future rewards and punishments? Will you endeavour fully and faithfully to preach them? What is your religious experience? and what is your call to this work?

101. After the examination the Candidate shall withdraw, and the Meeting shall determine whether he shall be recommended to the ensuing Conference, to be received as a Probationer for the Ministry.

102. If the Chairman deem it not convenient for a Candidate to attend the District Meeting, he may, with two other Ministers, examine him and report the result to the District Meeting.

103. *Eighth. Other Regulations respecting Candidates and Probationers for the Ministry.*

§ 1. No Chairman of a District, or other Conference officer, shall have authority to employ a married man during the year, with a view to his being received as a Candidate for the ministry, without the consent of the Annual Conference, or the Special Committee thereof. Nor shall any District Meeting recommend any married man to the

Conference, for reception on probation for the ministry, unless he has been previously employed in case of absolute necessity, in accordance with the foregoing restriction.

§ 2. No person shall be employed by a Chairman of a District, with a view to entering the ministry, who has not been a member of our Church one year, and a Local Preacher in good standing for six months; nor shall he have authority to employ any such person, with a view to his reception into the ministry, without the consent of the Annual Conference, or of the Special Committee thereof; and in no case shall any person be so employed who has been rejected by a Quarterly Meeting, District Meeting, or Annual Conference.

§ 3. All young men taken into the work by Chairmen of Districts, in accordance with the above regulation, before the Second Quarterly Official Meeting, shall be allowed the full year.

§ 4. If a preacher who has been received on trial, but not into full connexion, desist from want of health, or is proved guilty of immorality, it shall be stated in the Minutes; but in all other cases his name shall be dropped in silence.

§ 5. A Probationer who marries while on trial shall be dropped in silence.

§ 6. Observe: taking on trial is entirely different from admitting a Probationer into full connexion. One on trial may be either admitted or rejected without doing him any wrong: otherwise it would have been no trial at all. Let every Chairman explain this to those on trial.

§ 7. When a Probationer's or Candidate's name is not

inserted in the Minutes, he must receive a written license from the President, or Chairman of the District on which he resides.

104. *Ninth.*—What Ministers or Probationers for the Ministry have died?

105. *Tenth.*—Who are recommended as Superannuated Ministers?

106. *Eleventh.*—Who are recommended as Supernumerary Ministers?

107. *Twelfth.*—Who have desisted from travelling?

108. *Thirteenth.*—Who have been suspended during the year; and what is the recommendation of the District Meeting in the case?

109. *Fourteenth.*—Can any measures be adopted for increasing the efficiency of our ministerial labours and the promotion of the work of God?

§ 1. Are all the means possible used to visit all the towns and settlements within the boundaries of each Circuit or Mission?

§ 2. Are there earnest attempts made, in every place where there are services, to form classes?

§ 3. Is sufficient time allotted in the arrangement for the quarterly visitation of the classes, and the renewal of tickets, for the Minister, or his assistant, to acquaint himself with the state of each member, and to give suitable advice to each? Have you regularly met the classes, and renewed the tickets quarterly?

§ 4. Have the Rules of Society been read during the year, and have they been given to the members on trial, according to the Discipline?

§ 5. Do the brethren pay sufficient attention to Pastoral visitation, and to catechizing the children of our members and friends?

110. These important enquiries shall be followed by a solemn review of the state of the work of God. And any suggestions for the religious improvement of our children and the members of our Church, and especially for the greater efficiency of our ministerial labours, are to be entered on the minutes of the District Meeting, and, when thought necessary, recommended to the consideration of the Annual Conference.

111. All the foregoing questions and directions shall be considered as belonging to the examination of character and Ministerial affairs.

112. *The following order shall be observed when the general business of the District Meeting is under consideration:—*

§ 1. What Recording Stewards, and what other Lay representatives are now present?

§ 2. What are the Receipts, and what is the Expenditure of each Circuit or Mission?

§ 3. What has been collected on each Circuit and Mission for Connexional Funds?

§ 4. What special cases are now recommended to the favourable consideration of the Committees of the several Connexional Funds?

§ 5. What is the number of Ministers' children on the District having claims on the Children's Fund; and what are their respective names, and ages? Have all the regulations respecting the Children's Fund been fully carried into effect in the District?

§ 6. What Probationers for our ministry are recommended to be sent to College?

Before any Probationer for our ministry shall be sent to College with recommendation for a grant from the Educational Fund, his circumstances shall be inquired into by the District Meeting, and the minute of the District, in his case, shall be forwarded to the Secretary of the Educational Committee of the Annual Conference. No grant shall be made to any who have not travelled at least one year.

§ 7. What is the number of Church members? The number of Churches and other Preaching-places in each Circuit or Mission?

§ 8. What is the number of Ministers, Probationers for the Ministry, and Laymen in the Quarterly Official Meeting of each Circuit and Mission? What is the number of Sabbath-schools on the District, and what are the reports from the Circuits and Missions respecting the same? Have the Sabbath-school Schedules been duly filled up?

§ 9. What is the number of Baptisms administered, and of Marriages solemnized by each Minister? Have all such Marriages, solemnized during the year, been duly recorded, and the returns made according to law?

§ 10. What Churches or Parsonages have been built, enlarged, or sold during the year. What Connexional property is insured? In what office? For how much? At what rates? What Parsonages have been furnished? What other Connexional property has been acquired? What changes in relation to Church property are now recommended? What property has been destroyed by fire? Have the approved Conference Schedules been duly filled up?

§ 11. What can be done to improve the Financial state of the District?

(1) Are all the financial arrangements of the Church duly observed in each Circuit and Mission? The Quarterly Contributions at the renewal of tickets? The public collections and private subscriptions?

(2) What changes are recommended in the order and arrangement of the work on the Circuits and Missions? What new Circuits or Missions are recommended? What additional Preachers are required for any Circuit or Mission on the District!

§ 12. What Ministers are elected by this meeting to represent the District as members of the Annual Conference Committees?

§ 13. What Laymen are elected by this meeting as members of the Annual Conference Committees? And what Laymen are elected to represent the District in the General Conference?

§ 14. Can any measures be adopted for the promotion of the work of God in the District?

113. Two copies of the Annual District Meeting records shall be brought to Conference, in addition to the one entered in the District Book:—One copy for the Secretary of Conference, and one for the members of the District and of the Conference.

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## SECTION II.

*The Financial District Meeting.*

114. A Financial District Meeting shall be held in each District, not later than the month of September in each year.

115. The Financial District Meeting shall be composed of the Superintendent and a Steward from each Circuit and Mission in the District.

116. *The business of the Financial District Meeting shall be :—*

§ 1. To apportion to the several Circuits the amounts placed at its disposal by the Annual Conference.

§ 2. To examine into the circumstances and probable income of the Domestic, Indian, Foreign, and other Missions, in the same way as they examine into those of the Circuits, and recommend the amount which, in their judgment, should be appropriated towards the support of such Missions ; which shall be reported by the Chairman to the President of the Annual Conference and the Missionary Secretary.

§ 3. To arrange the claims of the children of Ministers on the District ; and to receive from the Chairman of the District the amount to be raised by each Circuit and Mission for the Superannuation Fund, and take into account the circumstances of any Circuit or Mission, which may be regarded as exceptional, and make provision for the relief of such exception : provided the District as a whole contributes the amount designated as its proportion.

§ 4. To make arrangements for Missionary and Educational Meetings, which arrangements shall be binding on all concerned.

117. In case of the death of the District Representative to the Annual Conference Missionary Committee, or when by the formation of a new District there is no District Representative, then the laymen present at the Financial District Meeting shall elect by ballot one of their number to fill the office of District Representative.

118. The Financial Secretary shall be the Local Treasurer of the District, and shall pay to the Superintendents of Circuits, or on their order, the sums appropriated to their Circuits, which payments such Superintendents shall report to their respective Quarterly Official Meetings.

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### SECTION III.

#### *Regulations Affecting Graduates and Conference Students.*

119. For the examination of Probationers for the Ministry attending Victoria College, the London, Toronto, and Montreal Conferences shall each appoint two examiners, whose term of service shall, when practicable, extend to four years, who shall form a Board, to meet at Cobourg, and examine the Students there attending, on all subjects prescribed by Conference.

The same Conferences shall appoint a similar Board for the Wesleyan Theological College at Montreal.

The New Brunswick and Prince Edward Island, the Nova Scotia and the Newfoundland Conferences shall appoint a



similar Board of two from each Conference, to examine the students at the Mount Allison Wesleyan College.

120. The examinations prescribed under questions *Second* and *Third*, in Annual District Meetings, shall be conducted annually at each College, by the examining board appointed for such College, and a report of the same forwarded to each District Meeting concerned, as far as relates to students belonging to such District. But the Probationers for the Ministry, at College, shall not be required to attend the meeting of their Districts, except, when they are to be recommended for ordination, in which case they shall attend.

121. Probationers for the Ministry appointed to attend College shall be responsible to the District Meeting from which they were recommended, and shall be recommended by said District Meeting, from year to year, for continuance on trial, or for reception into full connexion and ordination.

122. The District Meetings and Annual Conferences are recommended to send no preacher on trial to College for a term of less than two years, and whenever possible to extend the time to three years.

123. No preacher appointed to College shall be removed therefrom, except by authority of the President of his Conference, with the consent of the Chairman of his District and the President of his College, or Dean of Theology.

124. Graduates in Arts shall, when received on trial, be allowed one year on their probation, provided they complete the Course of Study for the first two years in the first year.

125. Graduates in arts shall pursue the course of study prescribed in Appendix No. II.

126. Graduates in Divinity shall be exempted from the regular course of study. In the case of candidates who, by permission of the Conferences to which they belong, are pursuing the B. D. course in any of our theological schools, the annual examination in such course of study shall be accepted instead of the annual examination in the regular course for any year. But, prior to being recommended to be received into full connexion and ordained, both these classes of candidates shall be examined on Wesley's Sermons and Notes on the New Testament, Fletcher's Checks I.-V., Stevens' History of Methodism, and the Discipline of the Methodist Church of Canada. This examination shall also be required of all candidates, passing through our theological schools, who have not been examined on these subjects in their course of study.

127. Probationers appointed to attend our Theological Schools shall pursue the course of study prescribed in Appendix No. III., except Undergraduates in Arts, who, in addition to their course in Arts, shall take such Theological studies as may be deemed advisable by the Faculty in Arts of the University to which they are appointed.

128. Candidates for our French work shall pursue the course of study prescribed in Appendix IV.

129. When a student, by appointment of an Annual Conference, attends a University or Theological School for two or more years, or proceed to a degree within the term of his probation,—one year shall be allowed on his probation.

130. No student of less than two years' standing at Victoria or Mount Allison College, or at the Montreal Theological College, shall be received as a candidate for our

ministry without the recommendation of the Quarterly Meeting of the Circuit upon which he has been resident before entering College, together with a certificate of good moral and religious standing from the President of the College, or the Dean of the Faculty of Theology, with which he has been connected.

131. After preliminary examination by the examining Committee of the College, students recommended by a Quarterly Official Meeting, shall return to the District from which they are recommended, for their further examination and recommendation to the Annual Conference.

132. Any minister who has received aid from the Educational Society, and who shall retire from our ministry within ten years after his reception on trial, shall refund such amount to the Society before receiving a certificate of his standing.

133. Young men attending College who may wish to become local preachers, may be received by the Quarterly Meetings of their Circuits as candidates, after due examination — provided they present certificates of moral and religious character from the Dean of the Faculty.

134. The February Quarterly Official Meeting, or in the case of those who are leaving home to attend College, the August, or November Quarterly Official Meeting, may recommend such of its local preachers as it deems called to separate themselves entirely to the work of the ministry, and qualified therefor, to the next ensuing May District Meeting as candidates for the ministry. But no Quarterly Official Meeting shall recommend any candidate until he has served as a local preacher for at least six months.

## CHAPTER III.

## CIRCUIT OFFICIAL MEETINGS.

## SECTION I.

*The Quarterly Official Meeting.*

135. The Quarterly Official Meetings shall consist of the Ministers and Probationers for the Ministry ; the Local Preachers, the Exhorters, the Stewards of the Circuit, the Leaders of Classes, the Superintendents of Sabbath-schools, being members of the Church ; one representative from each Board of Trustees, he being a member of the Church in the Circuit to which the Trustee Board which he represents belongs, and whose appointment shall be annual ; and also of additional representatives who may have been appointed by the Societies of the Circuit ;—the apportionment, scale, and mode of election shall be arranged by the fourth Quarterly Official Meeting ;—but such additional representatives shall not exceed the number of the Stewards on each Circuit.

136. The Superintendent of the Circuit shall be the Chairman of the Quarterly Meeting, except when the Chairman of the District shall be present.

137. The regular business of the Quarterly Official Meeting shall be :—

§ 1. To receive the financial returns from the Leaders, Stewards, and other persons entrusted with the funds of the Circuit; to pay the salaries and all the expenses of the Ministers and Probationers for the Ministry; and to receive from the Leaders' Meeting the report of the disbursement of the fund for the poor for the quarter.

§ 2. To hear complaints, and to receive and try appeals.

§ 3. At the *first* Quarterly Official Meeting to receive the recommendations of the Stewards' Meeting, and make the estimate of the amounts necessary for the family or families of the Ministers or Probationers for the Ministry; and appoint the Steward to attend the Financial District Meeting.

§ 4. At the *second* Quarterly Official Meeting to appoint, on the nomination of the Superintendent, the Stewards of the Circuit, the number to be determined by the Quarterly Official Meeting—but not less than *three* nor more than *seven*, one of whom shall be the Recording Steward, who shall keep a record of the proceedings of the Quarterly Official Meeting in a book procured for that purpose. It shall also, on the nomination of the Superintendent of the Circuit, appoint the representatives to the Sabbath-school Committee, the number to be not less than *three* nor more than *five*.

§ 5. At the *third* Quarterly Official Meeting to recommend candidates for the Ministry; *provided always*, that no person shall be recommended as a candidate until he has been a Local Preacher at least six months.

§ 6. At the *fourth* Quarterly Official Meeting—(1) To receive from the Superintendent of the Circuit the report of the number of members on the Circuit; (2) Also the reports

of the Superintendents of the Sabbath-schools of the Circuit ; (3) To appoint the Lay Representative or Representatives to attend the ensuing Annual District Meeting, viz., one Representative for each Minister or Probationer for the Ministry appointed to the Circuit by the Stationing Committee, in addition to the Superintendent of the Circuit ; (4) Where there is no Local Preachers' Meeting, to enquire into the character, gifts, labours, punctuality, and usefulness of every Local Preacher by name, and if there be no valid objection alleged and sustained, to renew their licenses ; (5) To examine the character of the Exhorters, and if there be no valid objection alleged and sustained, to renew their licenses ; (6) Where there is no Leaders' Meeting, to examine the character of all the Leaders, their punctuality in beginning and ending their Class meeting in proper time, and whatever relates to their office ; (7) To make arrangement for the appointment of Representatives by the Societies of the Circuit in accordance with paragraph 135.

138. The Quarterly Official Meeting may, where there is no Local Preachers' Meeting, at any of the regular meetings, give license to Local Preachers and Exhorters, on the nomination of the Superintendent of the Circuit.

## SECTION II.

### *Local Preachers and Local Preachers' Meetings.*

139. A Local Preachers' Meeting is composed of the Local Preachers of the Circuit ; provided there are six Local Preachers on the Circuit of three years' continuous standing.

140. The Superintendent shall regularly meet the Local Preachers once a quarter ; and no person shall be put upon the plan as a Local Preacher, or be suffered to preach among us as such, without the approbation of that meeting, on the nomination of the Superintendent ; or, if on any Circuit such a Local Preachers' Meeting cannot be held, they shall be proposed and approved at the Quarterly Official Meeting of the Circuit ; but no Minister or Probationer for the Ministry who has been suspended or expelled by the Annual Conference, shall on any account be employed as a Local Preacher without the consent of the Annual Conference.

141. The Superintendent at each regular Local Preachers' Meeting, or the Chairman or Superintendent at the *Fourth* Quarterly Official Meeting of the Circuit, shall inquire into the religious and moral character, doctrines, abilities to preach, and punctuality in attending appointments, of each Local Preacher by name.

142. The questions proposed in the examination of the characters of Local Preachers, shall be the same as those proposed as regards to Ministers, viz. :—

(1.) Is there any objection to his moral and religious character ?

(2.) Does he believe and preach all our doctrines ?

(3.) Has he duly observed our Discipline ?

(4.) Is he punctual in attending all his appointments ?

(5.) Has he competent abilities for a Local Preacher ?

143. Every person proposed to be received as a Local Preacher, or taken on trial as a Local Preacher, shall be asked by the Chairman or Superintendent the following questions, to which a distinct answer shall be required :—

What is your religious experience? Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself to God and his work? Do you sincerely and fully believe the doctrines of Methodism as contained in our Articles of Religion, and as taught by Mr. Wesley in his Notes on the New Testament, and Volumes of Sermons?—especially the following leading ones: a Trinity of Persons in the Unity of the Godhead; the Total depravity of all men by nature in consequence of Adam's fall; the Atonement made by Christ for the sins of all the human race; Justification by Faith; the direct Witness of the Spirit; the possibility of falling from a state of Justification and Holiness, and perishing everlastingly; the absolute necessity of holiness both in heart and life; and the proper eternity of rewards and punishments. What is Evangelical Repentance? What is Justification? What is Justifying Faith? What is the direct Witness of the Spirit? What is the indirect Witness of the Spirit? What is Christian Perfection? What is the difference between Justification and Sanctification? What is the difference between Justification and Regeneration? What is the difference between Sanctification and entire Sanctification?

Will you endeavour fully and faithfully to preach these doctrines?

#### 144. *Regulations in reference to Local Preachers:—*

§ 1. All Local Preachers shall meet in class. No exception shall be made in respect to any who may have been Ministers or Probationers for the Ministry in former years?



§ 2. The name of every Local Preacher shall be recorded on the Journal of the Quarterly Official Meeting of the Circuit in which he resides.

§ 3. No Local Preacher shall hold Lovefeasts without the consent of the Superintendent of the Circuit, nor in anywise interfere with his business.

§ 4. Ministers who withdraw from connection with an Annual Conference, and Ministers who are located by the action of an Annual Conference, shall not exercise the functions of the Ministry in our Church; but may, should they desire it, be considered as Local Preachers, and shall be subject to all the regulations affecting Local Preachers; and if charged with immorality shall be proceeded against as other Local Preachers, and the Superintendent of the Circuit or Mission shall report the case to the Annual District Meeting.

§ 5. Whenever a Local Preacher or Exhorter removes from one Circuit to another, he shall obtain from the Superintendent of the Circuit a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher or Exhorter in other places.

§ 6. No Local Preacher coming to reside among us from another part of the world, although duly recommended, shall be allowed to preach or hold meetings in our Churches unless he becomes a member of the Church and submits to its Discipline.

§ 7. Should any Local Preacher belonging to any other Methodist Church make application to be received into our Church, the Chairman of the District or Superintendent of

the Circuit, in concurrence with the Quarterly Official Meeting, or Local Preachers' Meeting of the Circuit on which such Local Preacher shall reside, is authorized to receive him, after having inquired into his qualifications and all the circumstances of his case.

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### SECTION III.

#### *The Leaders' Meeting.*

145. The Leaders' Meeting shall be composed of the Ministers and Probationers for the Ministry appointed to the Circuit, the Stewards of the Circuit, and the Leaders.

146. A Leaders' Meeting shall be held at least once a quarter, and oftener if necessary : To inquire—1. Are there any sick ? 2. Are there any requiring temporal relief ? 3. Are there any that walk disorderly and will not be reprov'd ? 4. Are there any who wilfully neglect the means of grace ? 5. Are there any changes to be made in the classes ? 6. Are there any members on trial to be received into full membership ? 7. What amount has been received for the support of the minister ? 7. Is there any miscellaneous business ?

A return shall be made by the Leaders' Meeting to the Quarterly Official Meeting of the amount contributed to the fund for the poor, and the disbursements for the quarter.

147. It is the duty of the Superintendent of the Circuit to make strict inquiry in the Leaders' Meeting, preceding

the *Fourth* Quarterly Official Meeting, into the moral character of all the Leaders, their punctuality in beginning and ending their Class Meetings in proper time, and whatever relates to their office ; and if there be no objection alleged and sustained they shall continue in office for the year ; and in case there be no Leaders' Meeting, on the Circuit, then the examination or enquiry shall be held at the *Fourth* Quarterly Official Meeting.

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#### SECTION IV.

##### *The Stewards' Meeting.*

148. The Stewards shall meet at least once a quarter, previous to the Quarterly Official Meeting, to take an exact account of what has been collected for the support of the Ministers or Probationers for the Ministry on the Circuit, and to recommend to the Quarterly Official Meeting such measures as they may think necessary in order to the prompt payment of the Ministers. The Stewards shall be the Committee to estimate the amounts necessary to meet the expenses of the year, and report to the first Quarterly Official Meeting.

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## CHAPTER IV.

## THE OFFICERS OF THE CHURCH AND THEIR DUTIES.

## SECTION I.

*The President of the General Conference.*

149. Each General Conference shall, on its assembling, elect by ballot, without debate, from its ministerial members, a President, who shall preside over its proceedings.

150. The President of the General Conference shall, *ex-officio*, possess the powers and discharge the duties hereinafter expressed and defined:—

§ 1. He shall hold office during the quadrennial period following his election.

§ 2. He shall preside over all sessions of the General Conference during his term of office; and shall be, *ex-officio*, Chairman of all Standing Committees of the General Conference during the same period.

§ 3. He shall travel through the Connexion as the General Conference may direct, and to this end shall be relieved from Circuit duties. *Provided*, however, that in the discharge of his duties he shall not infringe upon the prerogatives of Annual Conference officers, or of Church Courts.

§ 4. He shall attend as many of the Annual Conference sessions as possible, to bring before them any matter of Connexional interest.

§ 5. He shall have authority to rule in any question of law submitted to him ; provided, however, that if the Annual Conference, or any member thereof, dissent from the ruling, they may refer the case to the Court of Appeal, whose decision shall be final.

§ 6. It is understood that the President of the General Conference shall devote attention to matters of a general Connexional character, leaving local affairs to the oversight of Annual Conference authorities.

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## SECTION II.

### *The President of the Annual Conference.*

151. Each Annual Conference shall, on its assembling, elect by ballot, without debate, from among its own members, a President, who shall preside over its proceedings.

152. The duties and powers of the President of the Annual Conference are,—

§ 1. To preside in the Conference, and in all Conference Connexional Committees ; and to give a casting vote in case of an equal division.

§ 2. To see that the appointments of the Ministers and Probationers for the Ministry for the Districts, Circuits, and Missions, are made according to the rules of the General Conference respecting the Stationing Committee.

§ 3. To ordain the Probationers received into full con-

nection, with the assistance of two or more of the senior Ministers, according to our form of Ordination ; except in cases otherwise provided for.

§ 4. In the intervals of Conference to oversee the spiritual and temporal business of the Church ; to travel through the Conference at large, or be placed on a Circuit or Station, as the Stationing Committee or Conference may direct. The President shall be, *ex-officio*, Chairman of the District, for the time being, through which he may travel, or in which he may be stationed, during the year of his presidency.

§ 5. The President is amenable to the Annual Conference for his conduct ; and if he be accused of immorality in the interval of Conference, he shall be proceeded against in the District in which he is stationed or resides, or through which he may be travelling, where the alleged crime is said to have been committed, in the same manner as against a Chairman of a District.

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### SECTION III.

#### *Chairmen of Districts and their Duties.*

153. A Chairman of a District is constituted by the election of a majority of the Annual Conference.

154. When the stations have been confirmed by the second reading of them to the Conference, the Secretary shall read over successively the names of the Ministers stationed in each District, and the Conference shall elect, by ballot, one of its members so stationed to be Chairman for the ensuing year.

155. Immediately after the election of the Chairman of a District is declared by the President, the Chairman shall nominate a Financial Secretary for his District, and the Conference, if it approves, shall appoint the same.

156. The duties of a Chairman are—

§ 1. To take the oversight of the whole work on his District, according to the Discipline, as far as his duty to the Circuit on which he resides will permit.

§ 2. To take charge of all the Ministers, Probationers for the Ministry, Local Preachers, and Exhorters in his District.

§ 3. To change, receive, and suspend Ministers or Probationers for the Ministry in his District in the intervals of Conference, and in the absence of the President, as the Discipline directs: *Provided*, nevertheless, he shall not change any Minister or Probationer contrary to his wish, unless with the concurrence of two or more members of the Conference in his District.

§ 4. If any Minister or Probationer for the Ministry absent himself from his Circuit without the leave of his Chairman, the Chairman shall, as far as possible, fill his place with another Minister or Probationer, who shall be paid for his labours out of the allowance of the absent Minister or Probationer, in proportion to the usual allowance.

§ 5. To preside in the District and Quarterly Official Meetings in his District.

§ 6. To visit any Station or Circuit in his District when he may judge expedient.

§ 7. To see that every part of the Discipline is duly enforced.

§ 8. To give the President all necessary information of the state of his District.

157. The Chairman is especially directed and required to visit any Circuit or Mission in his District when requested by the Superintendent of such Circuit or Mission in case of any dispute or difficulty which the Superintendent may desire assistance to adjust; also in all cases of appeal. In all these cases the Circuit or Mission visited shall pay the travelling expenses of the Chairman. The Chairman shall have authority to call in any Minister or Probationer of his District to supply his place when absent in visiting any Circuit or Mission. Should the Chairman, or Superintendent, or any of his colleagues, be requested to withdraw, on any occasion, from any of our regularly-constituted meetings for business, he shall in no case do so; and, should he be obliged to withdraw from any such meeting during its sittings, the meeting will be thereby dissolved. And if any Chairman, or Superintendent, or other Minister, do willingly submit to any requisition, so as to withdraw from any such meeting before its conclusion, he shall, on proof thereof, receive due censure at the ensuing Annual Conference.

158. In case of appeal on a Circuit or Mission of which the Chairman is the Superintendent, the President shall preside, or appoint a Chairman of a District to preside at the hearing of the appeal.

159. In the case of the death or disability of a Chairman during the year, the Financial Secretary shall call a meeting of the members of the District, who shall elect, by ballot, one of their number, being a member of the Conference, as Chairman until the ensuing Conference.



160. In the occurrence of an event which could not have been foreseen, by which a Chairman of a District is prevented from being present and presiding in a District Meeting, it shall be lawful for the District Meeting to elect one of its own members to take the chair *pro tem* in order that the business may be proceeded with.

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#### SECTION IV.

##### *Superintendents of Circuits and their Duties.*

161. The Superintendent is the Minister on each Circuit and Mission, who is appointed from time to time to take charge of the Societies therein.

162. The duties of the Superintendent are—

§ 1. To take the oversight of all the Ministers and Probationers for the Ministry in his Circuit or Mission.

§ 2. To renew the Tickets quarterly in the Classes; and to enquire, when necessary, at the renewal of Tickets, what each member can give for the support of the Ministry of the Circuit. To see that the rule in regard to weekly and quarterly contributions, and other financial regulations, are observed in all our Societies as far as possible; and that each Leader receives the weekly contribution from his class. To see that all Public Collections in aid of the Circuit, or of the Connexional Funds, be regularly made in each congregation of the Circuit. To appoint a person to receive the Quarterly Collection in the classes, if necessary.

§ 3. To hold Quarterly Official Meetings; to preside in all Official Meetings of the Circuit in the absence of the Chair-

man, and to make all nominations to office. It shall be considered as a principle in Methodist Discipline that no Court should be recognized as Methodistic in which the Superintendent of the Circuit or Mission, or his Colleague, does not preside. To receive, try, and expel members, according to Discipline; and to give due notice to the Chairman of the District in all cases of appeal. To execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in the Church on any account who are found guilty of any fraud. To explain and enforce the General Rules of the Church, which should be understood to prohibit our people from giving any countenance to card-playing or dancing. To enforce vigorously, but calmly, all the Rules of the Society.

§ 4. To meet the Stewards and Leaders regularly; and examine the accounts of all the Stewards. To appoint all the Leaders, and change them when he sees it necessary, but not contrary to the wish of the Class, or without consulting the Leaders' Meeting. To make strict inquiry in the Leaders' Meeting, before the *Fourth* Quarterly Official Meeting, and where there is no such meeting, then in the *Fourth* Quarterly Official Meeting, into the moral character of all the Leaders. To license such persons as he may think proper to officiate as Exhorters, provided no person shall be so licensed without consulting the Stewards' and Leaders' Meeting, or Quarterly Official Meeting of the Circuit in which the person proposed resides. To make a plan of appointments for the Ministers, the Probationers for the Ministry, Local Preachers, and Exhorters on the Circuit, with the counsel of the Local Preachers' Meeting, or of the

Quarterly Official Meeting where there is no Local Preachers' Meeting. To invite and earnestly urge the attendance and assistance of the Recording Stewards and other Lay Representatives at the District Meetings, according to rule.

§ 5. To hold Watchnights and Lovefeasts; but no Lovefeast shall last longer than an hour and a half. To appoint Prayer Meetings wherever he can in his Circuit, and to see that a Fast be observed in every Society on the Friday preceding every Quarterly Meeting. To see that the General Rules are read once a year in every congregation, and occasionally in each Society, by himself or his colleague; and that the Pastoral Address of the Annual Conference be read to all the Societies on his Circuit. To take care that every Society be duly supplied with books; and to urge upon all who are admitted into our Church to read attentively our General Rules, the Second Catechism, and other Methodist works.

§ 6. To transmit to the Chairman his Quarterly Schedule, with such remarks as will furnish a full account of the state of the work under his charge. To take an exact account of the number of members in Society, and report the same to the *Fourth* Quarterly Official Meeting; also report the same to the Annual District Meeting, with the number of members who have been received on trial, or by ticket, and of those who have removed, died, or ceased to be members, or have been separated from, or added to, the Circuit by the alteration of its boundaries; also the Report of the Sabbath-schools of his Circuit, as required by the Discipline; and, if a Superintendent of a Mission, to prepare a report of the religious state of his Mission, and read it in

the Annual District Meeting, subject to the revision of that Meeting. To leave for his successor a Circuit book, containing an exact list of all the official members, and also of the names of all the members in his Circuit, arranged in their classes, as found at the *Fourth* Quarterly Official Meeting of the year.

§ 7. To remind members, from time to time, that none are to remove from one Circuit to another without a certificate of membership from the Superintendent of the Circuit, and to warn them that without such certificate they will not be received into the Church in other places; and also to forward a duplicate copy of such certificate by mail to the Superintendent of the Circuit to which they may be removing.

§ 8. To make application in the classes and to our friends on behalf of the Superannuation Fund, during the months of November and December, and to make a public collection for the same object in the months of November and December, paying the moneys thus received to the Financial Secretary, in time for transmission to the Treasurers of the Superannuation Fund on or before the first day of January.

§ 9. To see that collections are taken up for our Connexional Funds at the following times, viz. :

*Contingent Fund*, in the months of September and March.  
*Educational Fund* and *Missionary Society*, as arranged by the Financial District Meeting. *General Conference Fund Collection*, at such time as the Annual Conference may direct.

§ 10. To carry out the arrangements made by the Finan-

cial District Meeting in regard to the Missionary and Educational work on his Circuit. To pay promptly to the appointed Treasurers all money collected for the several Funds at the times directed by Conference.

163. The authority of a Superintendent, who is removing, to administer discipline upon a Circuit shall cease with the final reading of the Stations to the Conference.

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## CHAPTER V.

### THE MINISTRY.

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#### SECTION I.

*Of the Examination of those who think they are moved by the Holy Ghost to preach.*

164. In order that we may try those who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely :—

§ 1. Do they know God as a pardoning God ? Have they the love of God abiding in them ? Do they desire nothing but God ? And are they holy in all manner of conversation ?

§ 2. Have they gifts as well as grace for the work ? Have they a clear, sound understanding ; a right judgment in the things of God ; a just conception of salvation by

faith? And has God given them an acceptable way of speaking? Do they speak justly, readily, clearly?

§ 3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

165. As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

166. With the consent of the Quarterly Official Meeting the Superintendent of the Circuit may license such persons to exhort. After sufficient proof of their gifts and usefulness they may be further received as Local Preachers on trial, and on the expiration of three months trial, should their examination by the Local Preachers' Meeting, or Quarterly Official Meeting, be satisfactory, they shall receive license as Local Preachers.

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## SECTION II.

### *Rules of Conduct for a Minister or Probationer for the Ministry.*

167. *Rule 1.* Be diligent. Never be unemployed: never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

168. *Rule 2.* Be serious. Let your motto be, *Holiness to the Lord.* Avoid all lightness, jesting, and foolish talking.

169. *Rule 3.* Converse sparingly, and conduct yourself prudently, with women. (1 Tim. v. 2.)

170. *Rule 4.* Take no step towards marriage without first consulting your brethren.

171. *Rule 5.* Believe evil of no one without good evidence ; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

172. *Rule 6.* Speak evil of no one : because *your* word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

173. *Rule 7.* Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be ; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

174. *Rule 8.* Avoid all affectation. A preacher of the Gospel is the servant of all.

175. *Rule 9.* Be ashamed of nothing but sin.

176. *Rule 10.* Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them ; not for wrath, but conscience' sake.

177. *Rule 11.* You have nothing to do but to save souls, therefore spend and be spent in this work ; and go always not only to those that want you, but to those that want you *most*.

Observe ! It is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can ; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember ! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline. Therefore you will need to exercise all the sense and grace you have.

178. *Rule 12.* Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner which we direct: in preaching and visiting from house to house; in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful you should do that part of the work which *we advise*, at those times and places which *we judge* most for His glory.

179. Smaller advices which might be of use to us, are perhaps these:—1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Avoid anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let Probationers often exhort without taking a text. 10. Always avail yourselves of the great festivals by preaching on the occasion. 11. Preach expressly on education. "But I have no gift for this." Pray earnestly for the gift, and use every other means to attain it.

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### SECTION III.

*Of the Duty of Ministers and Probationers for the Ministry to God, themselves, and one another.*

180. The duty of a Minister or Probationer is—1. To



preach. 2. To meet the societies and classes. 3. To visit the sick.

181. A Minister or Probationer shall be qualified for his charge by walking closely with God, and having his work greatly at heart, and understanding and loving discipline, ours in particular.

182. We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

183. The means of grace are either instituted or prudential.

184. The INSTITUTED are:—

§ 1. *Prayer*: Private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each<sup>s</sup> of these? Do you forecast daily wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer, every morning and evening in particular?

§ 2. *Searching the Scriptures*, by—1. Reading: *Constantly*, some part of them every day; *regularly*, all the Bible in order; *carefully*, with notes; *seriously*, with prayer before and after; *fruitfully*, immediately practising what you learn there. 2. Meditating: At set times. By rule.

3. **Hearing** : Every opportunity ; with prayer, before, at, and after. Have you a Bible always about you ?

§ 3. *The Lord's Supper* : Do you use this at every opportunity ? With solemn prayer before ? With earnest and deliberate self-devotion ?

§ 4. *Fasting* : Do you use as much abstinence and fasting every week as your health, strength, and labour will permit ?

§ 5. *Christian Conference* : Are you convinced how important and how difficult it is to order your conversation aright ? Is it always in grace ? Seasoned with salt ? Meet to minister grace to the hearers ? Do you not converse too long at a time ? Is not an hour commonly enough ? Would it not be well always to have a determinate end in view ? And to pray before and after it ?

185. **PRUDENTIAL** means, we may use either as Christians, as Methodists, as Ministers, or as Probationers.

§ 1. *As Christians* : What particular rules have you in order to grow in grace ? What arts of holy living ?

§ 2. *As Methodists* : Do you never miss your Class ?

§ 3. *As Ministers or Probationers* : Have you thoroughly considered your duty ? And do you make a conscience of executing every part of it ? Do you meet every Society and their Leaders ?

These means may be used without fruit. But there are some means which cannot : namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

§ 1. Do you steadily watch against the world ? Yourself ? Your besetting sin ?

§ 2. Do you deny yourself every useless pleasure of sense ? Imagination ? Honour ? Are you temperate in all things ?

For instance in food? 1. Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy and drowsy after dinner? 2. Do you use only that kind, and that degree of drink, which is best both for your body and soul? Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

§ 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labour to profit thereby?

§ 4. Do you endeavour to set God always before you? To see his eye continually fixed upon you?

186. Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

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#### SECTION IV.

##### *Of the Necessity of Union among Ourselves.*

187. Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

188. In order to a closer union with each other,—1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to, each other. 3. When we meet, let us never part without prayer. 4. Take great

care not to despise each other's gifts. 5. Never speak lightly of each other. 6. Let us defend each other's character in everything, so far as is consistent with truth. 7. Labour, in honour, each to prefer the other before himself. 8. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions*.

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## SECTION V.

### *Of Employing Our Time profitably, when not engaged in Public Exercises.*

189. As a general method of employing our time, we advise you,—1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve (allowing an hour for breakfast) read, with much prayer, some of our best religious books.

190. Other reasons may concur, but the chief reason that the people under our care are not better is, because we are not more knowing and more holy.

191. And we are not more knowing because we are idle. We forget our first rule: "Be diligent—never be unemployed—never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work? We talk,—talk

—or read what next comes to hand. We must—absolutely must—cure this evil or betray the cause of God. But how ?

1. Read the most useful books, and that regularly and constantly.
2. Steadily spend all the morning in this employment, or at least five hours in four-and-twenty. “But I have no taste for reading.” Contract a taste for it by use, or return to your former employment. “But I have no books.” Be diligent to spread the books, and you will have the use of them.

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## SECTION. VI.

### *Of our Deportment at the Conferences.*

192. It is desired that all things be considered on these occasions as in the immediate presence of God ; that every person speak freely whatever is in his heart.

193. In order, therefore, that we may best improve our time at the Conferences—1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours, let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour.

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## SECTION VII.

### *Of the Matter and Manner of Preaching.*

194. The best general method of preaching is, 1. To convince ; 2. To offer Christ ; 3. To invite ; 4. To build up : And to do this in some measure in every sermon.

195. The most effectual way of preaching Christ is, to preach him in all his offices ; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

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### SECTION VIII.

*Rules by which we should continue, or desist from Preaching at any Place.*

196. It is by no means advisable for us to preach in as many places as we can without forming any societies. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the way-side. There is scarce any fruit remaining.

197. We should endeavour to preach most, 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit. We ought diligently to observe in what places God is pleased at any time to pour out His Spirit more abundantly, and at that time to send more labourers than usual into that part of the harvest.

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### SECTION IX.

*Of visiting from House to House, and enforcing Practical Religion.*

198. We can further assist those under our care by instructing them at their own houses. What unspeakable

need is there for this ! The world says, "*The Methodists are no better than other people.*" This is not true in general, but,

§ 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us ! How little communion with God ! How little living in heaven, walking in eternity, deadness to every creature ! How much love of the world ! Desire of pleasure, of ease, of getting money ! How little brotherly love ! What continual judging one another ! What gossiping, evil-speaking, tale-bearing ! What want of moral honesty ! To instance only one particular : Who does as he would be done by in buying and selling.

§ 2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels ? We must, yea, every Minister, and every Probationer must instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

§ 3. Our religion is not sufficiently deep, universal, uniform ; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's ? If not, let us adopt it without delay. His whole tract, entitled, *Gildas Salvianus* ; or, *The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house, he says (p. 351), "We shall find many hindrances, both in ourselves and the people." 1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be

faithful in the work. 2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us have a foolish bashfulness; we know not how to begin, and blush to contradict the devil. 4. But the great hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak. 5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!

199. But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

200. Oh, brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

201. And this is absolutely necessary to the welfare of our people; some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know



their case? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord, that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

202. But it is objected:—

§ 1. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too. Only sleep not more than you need; "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

§ 2. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labour. Oh let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to*

*yourselves and to all the flock: 3. Our doctrine, Repentance towards God, and faith towards our Lord Jesus Christ: 4. The place, I have taught you publicly, and from house to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial, Herein have I coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all others motives, let these be ever before our eyes: 1. The Church of God, which he hath purchased with his own blood. 2. Grievous wolves shall enter in; yea, of yourselves shall men arise speaking perverse things.*

203. Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then, likewise, no Minister nor Probationer will stay with us who is as salt that has lost its savour. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and all the grace you can attain.

204. The sum is, Go into every house in course, and teach all therein, both young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds; write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself. No idleness is consistent with a growth in grace. Nay, without

exactness in redeeming time, you cannot retain the grace you receive in justification.

205. Why are we not more holy? why do we not live in eternity? walk with God all the day long? Why are we not all devoted to God? breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end, without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting, or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

206. In order to guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them,—1. Let us preach expressly on each of these heads. 2. Read in every Society the sermon on evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Ministers and Probationers warn every Society, that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything, directly or indirectly,—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly

advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect, of such iniquitous practices.

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## SECTION X.

### *The Election and Ordination of Ministers, and their Duties.*

207. A minister is constituted by the election of the Annual Conference, and by laying on of the hands of the President, and other senior Ministers.

208. In the case of distant Missionaries, after approval by the Annual Conference, it may authorize the Chairman of the District on which such Missionary is stationed, in conjunction with one or more ministers, to ordain such Missionary, according to our form of ordination.

209. The duties of a Minister are,—

§ 1. To conduct all parts of Divine worship.

§ 2. To administer Baptism and the Lord's Supper.

§ 3 To solemnize Matrimony, and in general to perform all the work of a Christian Minister.

210. No Minister who ceases to travel without the consent of the Annual Conference, certified under the hand of the President, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the Annual Conference.

## SECTION XI.

*The Reception of Ministers from other Churches.*

211. Ministers who offer to unite with us from other Christian Churches shall be received in the following manner :—

§ 1. If they come to us properly accredited from the Wesleyan Methodist Conference, or the Methodist New Connexion Conference, in Europe, or the Conferences of the Methodist Episcopal Church in the United States, they may be received according to such credentials, provided they give satisfaction to the Annual Conference of their willingness to conform to our Church government and usages.

§ 2. Ministers who may offer to unite with us from any other body of Methodists, or from other Christian Churches, may be received by the Annual Conference according to our usages, on condition of taking upon them our ordination vows, without re-imposition of hands, having previously given satisfaction to a Committee composed of the Chairman and two other Ministers of the District and to the Annual Conference, of their being in Orders, and of their agreement with our Church in doctrine and discipline, government and usages: *Provided* the Annual Conference is also satisfied with their gifts, grace, and usefulness.

§ 3. Candidates for the Ministry from any body of Methodists, or from other Evangelical denominations, may be received as candidates for our Ministry, provided they give satisfaction that they are suitable persons to exercise the office; that they believe in the doctrines, and approve

of the discipline, government, and usages of our Church. The Chairman and any two Ministers (members of the Conference) of the District, within the bounds of which any such Candidate may be travelling or resident, are authorized to act as a Committee on behalf of the Annual Conference, to admit him into our Church ; and he may be employed until the ensuing Annual Conference ; and if he be recommended by an Annual District Meeting he may be received as a Probationer for the Ministry.



## PART III.—THE ADMINISTRATION OF DISCIPLINE.

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### CHAPTER I.

#### ADMINISTRATION OF DISCIPLINE.

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##### SECTION I.

##### *General Principles.*

212. (1) The officer under whose supervision a trial is to be conducted shall furnish to the accused, at least one week before the trial, a copy of the charges, and a notice of the time and place of trial.

213. (2) In every case of an equal division of votes in a Committee of Investigation, the presiding officer shall have a casting vote.

214. (3) A majority of the Committee appointed to conduct a trial shall constitute a quorum.

215. (4) A defendant may challenge for cause in the proportion of two in five of those nominated to form a Committee of Investigation, that is to say, may challenge, not peremptorily, but for reasons that are deemed sufficient by the presiding officer.

216. (5) A majority of the Committee are competent to render a verdict.

217. (6) The presiding officer shall see that a correct record be kept of the charges, evidence, and judgment in the case.

218. (7) In all cases of trial and appeal the presiding officer shall refrain from delivering any charge to the Committee or from interfering in any way with their liberty of judgment.

219. (8) If the accused person evade a trial, by absenting himself, after sufficient notice has been given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty. In such a case no appeal is permitted to a higher court.

220. (9) The testimony of non-members of the Church may be received.

221. (10) A charge can be instituted only by a minister, a probationer for the ministry, or a member of the Church in full standing. No person preferring charges, or giving evidence in a trial shall be allowed to vote on the decision of the case.

222. (11) A copy of the judgment of the Committee of Investigation, signed by the Chairman and the members of the Committee approving thereof, shall be furnished to the accused within two days from the time when such judgment shall have been delivered.

223. (12) In every case of an appeal the appellant must, within one week from receiving a copy of the judgment of the Committee, give notice to the presiding officer of his intention to appeal.



224. (13) When an appellant does not appear personally, or by a representative, to prosecute his appeal, it goes by default.

225. (14) In the conduct of an appeal the testimony presented to the lower court alone shall be received. If further evidence in the case is available, the Court of Appeal may order a new trial.

226 (15) When the Appellate Court reverses the decision of the Court below, the appellant is reinstated in his former membership without any action of the Court from which he took the appeal.

227. (16) When a member of the Church has made himself amenable to a Church court, it shall be the duty of some member of the Church to institute charges, that the case may be proceeded with according to Discipline ; but if for any cause those cognizant of the crime refuse to prefer charges, the Superintendent may institute a charge, and proceed against the party as provided by the Discipline.

228. (17) No member shall be expelled from the Church unless by proper legal process, prescribed by the Discipline.

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## SECTION II.

### *Of the Trial of Ministers and Probationers.*

229. When a Minister, or Probationer for the Ministry, is under report of being guilty of some crime expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory,—

§ 1. If the accused be the President of an Annual Conference, the Chairman of the District on which the President resides,—or if the President of the Conference is the Chairman of the District,—then the senior Chairman of a District, within the bounds of the Conference, is required to select a Committee of at least five ministers of the Conference, of which the accused is a member, to investigate the case, and preside at the trial.

§ 2. If the accused be a Missionary Secretary or a Chairman of a District, the President of the Conference—or in his absence a Deputy appointed by him,—who shall be a Chairman of a District—shall select the Committee to investigate the case, and shall preside at the trial.

§ 3. If the accused be a Minister or a Probationer for the Ministry, then,—Let the Chairman, in the absence of the President, call as many Ministers as he may think fit—at least three—and if possible bring the accused and the accuser face to face.

§ 4. If the person be clearly convicted, he shall be admonished, reprov'd, suspended, or dealt with as the Committee may judge expedient, until the next ensuing Annual District Meeting.

§ 5. If the accuser and the accused cannot be brought face to face, but the alleged delinquent evades trial, it shall be received as presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, in that case, as well as in all others, the Annual District Meeting shall examine into it, and shall dispose of the case as it judges expedient; and shall report

to the Annual Conference, where the whole matter shall be finally determined.

§ 6. If a Minister or Probationer for the Ministry be charged with immorality between the time of holding the Annual District Meeting and the Annual Conference, a Committee chosen as above directed shall investigate the matter, and shall have authority to admonish, reprove, or suspend the offender until the meeting of the Annual Conference, when the case shall be finally determined.

§ 7. If there be a difference between any of the Ministers, or Probationers for the Ministry, the respective parties shall choose two Ministers, and the Chairman of the District on which the respondent resides, with the four Ministers so chosen, shall be the final arbitrators to determine the matter in dispute.

§ 8. In case of dispute between a Minister, or Probationer for the Ministry, and any one of our members, relative to matters of secular business, the Chairman of the District shall recommend an arbitration, over which he shall preside, consisting of a Minister or lay member of our Church, chosen by each of the parties, which two persons thus chosen shall call a third member or Minister, to whom the matter shall be referred. In case of the failure of this arbitration to satisfy either of the parties, the dissatisfied party may proceed against the other before our regular Church courts.

§ 9. If any Minister or Probationer for the Ministry shall have contracted debts which he is not able to pay, let the Chairman of the District appoint three judicious Ministers to be a Committee of inquiry into the circumstances

of the supposed delinquent, and if, in their opinion, he has acted dishonestly, or contracted debts without a probability of paying, let him be reproved, suspended, or disposed of as the Committee may judge expedient, until the next ensuing Annual District Meeting.

§ 10. In cases of improper tempers, words, or actions, the person so offending shall be reproved by his senior in office. Should a second transgression take place, one or more Ministers, or Probationers for the Ministry shall be taken as witnesses. If he be not then cured, he shall be tried at the next Annual District Meeting.

§ 11. When a Minister, or Probationer for the Ministry, holds and disseminates, publicly or privately, doctrines which are contrary to our Articles of religion and doctrinal standards, let the same process be observed as in cases of gross immorality; but if the Minister or Probationer so offending do solemnly engage not to disseminate such erroneous doctrines, in public or private, he shall be borne with until his case be laid before the next Annual Conference, which shall determine the matter.

§ 12. If any Minister or Probationer for our Ministry, follow a trade, or engage in any secular business that would detract from his ministerial character or usefulness, or interfere with the proper discharge of the duties assigned him by the Church, he shall, in proof thereof, be dealt with as in any other case of delinquency; and if he persists shall be excluded from the itinerant work. Selling our own books is an exception.

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## SECTION III.

*Of the Trial of Local Preachers.*

230. When charges are preferred against a Local Preacher, the accused and the accuser shall respectively choose two Local Preachers, or other official members of the Circuit; or, in the event of either, or both parties refusing to make the necessary choice, the Superintendent of the Circuit shall name such persons as he may deem proper, being official members of any Circuit in the District, to constitute the Committee, and shall, with the said Committee, try the accused preacher, and they shall have authority, if he be found guilty, to admonish, reprove, or suspend him, till the ensuing Local Preachers' Meeting, or Quarterly Official Meeting, when the whole matter shall be determined.

§ 1. The Superintendent of the Circuit shall, on receiving a complaint against a Local Preacher, send a copy of the charge or charges and specifications to the person accused, with the name of the accuser or accusers, before he calls a Committee to examine into the charge.

§ 2. In cases of improper tempers, words, or actions, the person so offending shall be reprimanded by the Superintendent of the Circuit. Should a second transgression take place, one or more faithful friends shall be taken as witnesses. If he be not cured, he shall be tried at the next Local Preachers' Meeting, or Quarterly Official Meeting, and if found guilty and impenitent he shall be expelled from the Church.

§ 3. When a Local Preacher fails in business, or contracts

debts which he is not able to pay, the Superintendent of the Circuit shall appoint three judicious members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, he shall be suspended until the ensuing Local Preachers' Meeting, or Quarterly Official Meeting, which shall examine into, and determine the case.

§ 4. In every case, a Local Preacher under censure or suspension by the Local Preachers' Meeting, or the Quarterly Official Meeting, shall have the right of appeal to the ensuing Annual District Meeting, when the laymen are present, by giving notice of his intention to do so to the Superintendent of the Circuit, within one week after receiving a copy of the judgement of the Committee, or Court of trial.

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#### SECTION IV.

##### *Of the Trial of an Accused Member.*

231. An accused member shall be brought to trial before a Committee of not less than five, who, if practicable, shall not be members of the Quarterly Official Meeting (and who may, if the Superintendent judge necessary, be selected from any part of the Circuit), in the presence of the Superintendent of the Circuit, who shall preside at the trial, and cause exact minutes of the evidence and proceedings in the case to be taken.

§ 1. Let the accused and the accuser be brought face to face; but if this cannot be done, let the next best evidence be procured.

§ 2. If the accused person be found guilty, by a decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the Word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Superintendent of the Circuit expel him.

232. But in cases of neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the Church :—

§ 1. First, let private reproof be given by the Superintendent, or the Leader of the Class.

§ 2. On a second offence, the Superintendent or Leader may take one or two faithful friends, and if there be acknowledgment of the fault and proper humiliation, we will bear with him for a season.

§ 3. On a third offence let the case be brought before the Society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

233. If a member of our Church shall be tried and convicted of endeavouring to sow dissensions in any of our Societies, by inveighing against either our Doctrines or Discipline, such person so offending shall be first reproved by the Superintendent of his Circuit, and if he persist in such pernicious practices, he shall be expelled from the Church.

234. Nevertheless, if in any of the above-mentioned cases, the Superintendent differs in judgment from the majority of the Society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the Superintendent to the ensuing Quarterly Official Meeting.

235. If there be a murmur or complaint from an excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the *next* Quarterly Official Meeting, or to the next Annual District Meeting, when the laymen are present, by giving notice to the Superintendent of the Circuit within one week from receiving a copy of the judgment of the Committee; and the majority of the members of the meeting present shall finally determine the case.

236. On any dispute between two or more of the members of our Church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the Superintendent of the Circuit shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference, consisting of one arbitrator, chosen by the plaintiff, and another chosen by the defendant, which two arbitrators so chosen shall nominate a third,—the three arbitrators being members of our Church. In all cases of arbitration, the report thereof shall be handed to the Superintendent of the Circuit.

237. But if one of the parties be dissatisfied with the judgment given, such party may appeal to the ensuing Quarterly Official Meeting for permission to have a *second*



arbitration appointed; and if the meeting see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbitrators, and the four arbitrators shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by it shall be excluded from the Church.

238. If any member of our Church shall refuse, in case of debt or other disputes, to refer the matter to arbitration, when recommended by the Superintendent of the Circuit, or shall enter into a lawsuit with another member before these measures are taken, he shall be expelled, unless the cause be of such a nature as to require and justify a process at law.

239. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of our Church inspect the accounts of the supposed delinquent; and if he has behaved dishonestly, or borrowed money without a probability of paying it, let him be expelled.

240. Whenever a complaint is made against a member of the Church for non-payment of debt,—when the accounts are adjusted and the amount ascertained,—the Superintendent of the Circuit shall call the debtor before a Committee of at least three, to show cause why he does not make payment. The Committee shall determine what further time shall be granted him for payment, and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the Quarterly Official Meeting, and their decision shall be final. And in case the creditor complain that justice is not done him, he may lay his

grievance before the Quarterly Official Meeting, and their decision shall be final ; and if the creditor refuses to comply, he shall be expelled.

241. After such form of trial and expulsion, such persons shall have no privileges of Society, or Sacraments in our Church, without contrition, confession, and proper trial.



## PART IV.—TEMPORAL ECONOMY.

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### CHAPTER I.

#### SUPPORT OF MINISTERS.

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##### SECTION I.

##### *Ministers and Probationers for the Ministry.*

242. It shall be the duty of the Stewards to estimate the amount necessary to meet the salary and other expenses of the Minister, or Probationer, stationed on any Circuit or Mission; subject, however, to the approval of the first Quarterly Official Meeting, according to the following rule:

§ 1. The salary of a married Minister shall be \$300 per annum, exclusive of the necessary expense of board, fuel, rent, horse-keep, and incidental expenses.

§ 2. The salary of an ordained single Minister shall be \$250 per annum, exclusive of the necessary expense of board, horse-keep, and incidental expenses.

§ 3. The salary of a Probationer for the Ministry shall

be \$200 per annum, exclusive of the necessary expense of board, horse-keep, and incidental expenses.

§ 4. Every child of a Minister born after the father was received into full connexion with the Conference, and ordained, shall receive thirty dollars per annum until eighteen years of age.

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## SECTION II.

### *Stewards and their Duties.*

243. Let the Stewards be men of solid piety, who both know and love the Methodist doctrines and discipline, and of good natural and acquired abilities to transact the temporal business.

§ 1. On each Circuit and Mission there shall not be less than *three*, nor more than *seven* Stewards, the number to be determined by the Quarterly Official Meeting, who shall be nominated by the Superintendent and appointed by the second Quarterly Official Meeting, one of whom shall be the Recording Steward.

§ 2. The duties of Stewards are,—1. To take an exact account of whatever has been collected for the support of the Ministers and Probationers for the Ministry on the Circuit or Mission. 2. To make an accurate return of every expenditure of money, whether to the Minister and Probationers, the sick or the poor. 3. To seek the needy and distressed, in order to relieve and comfort them. 4. To inform the Minister of any sick or disabled persons. 5. To attend the Quarterly Official Meetings of their Circuits.

6. To give advice, if asked, in planning the Circuit. 7. To provide the elements for the Lord's Supper. 8. To write circular letters to the Societies in the Circuit to be more liberal if need be, and to let them know, when occasion requires, the state of the temporal concerns at the last Quarterly Official Meeting. 9. To fill up the Circuit schedule correctly ; and to be subject to the President, the Chairman of the District, and the Ministers on their Circuit.

§ 3. The Stewards shall be accountable for the faithful performance of their duties to the Quarterly Official Meeting of the Circuit.

§ 4. In case of the death or disability of a Steward, the ensuing Quarterly Official Meeting may fill up such vacancy.

§ 5. The duties of the Recording Steward are,—1. To keep a correct record of the proceedings of the Quarterly Official Meetings. 2. To fill up correctly the Circuit schedules, also the schedules of the Sabbath-schools of the Circuit, for presentation to the Annual District Meeting. 3. To attend the Annual District Meeting, unless in cases otherwise provided for.

§ 6. When a Recording Steward of a Circuit or Mission becomes incapacitated for the duties of his office, the Superintendent of the Circuit shall have authority to appoint another of the Stewards to that office until the next Quarterly Official Meeting, when his place shall be supplied according to discipline.

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## CHAPTER II.

PARSONAGES, CHURCHES, AND CHURCH  
PROPERTY.

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SECTION I.*Parsonages.*

244. It is recommended by the General Conference that Parsonages be obtained on each of our Circuits and Missions wherever practicable, for the use of our married Ministers and their families; and that such Parsonages be secured according to our deed of settlement; or, where this is impracticable, that suitable houses be rented.

245. It shall be the duty of the Chairman and Ministers to use their influence to carry the above rules, respecting building and renting houses for the Ministers and their families, into effect. In order to this, each Quarterly Official Meeting shall appoint a Committee (unless other measures have been adopted) who, with the advice and aid of the Chairman and Ministers, shall devise such means as may seem fit to raise moneys for that purpose; and the Annual Conferences shall make special enquiry of their members respecting this part of their duty.

246. In case of the division of Circuits, in any form involving separate claims on parsonage property, and where

an amicable settlement cannot be reached in any other way, it shall be the duty of each Quarterly Official Meeting concerned, to appoint an arbitrator, these two thus chosen shall choose a third, to whom the whole case shall be submitted. In case either of the Circuits concerned fail to appoint an arbitrator, or the two chosen fail to agree upon a third, within one year after said division, it shall be the duty of the Chairman of the District to appoint one. The decision of the arbitrators shall be in all cases final.

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## SECTION II.

### *Churches and Church Property.*

247. Let all our churches be built plain and decent, and not more expensive than is absolutely necessary.

§ 1. In order more effectually to prevent our people from contracting debts which they are not able to discharge, the erection of no new church on a circuit shall be proceeded with without the approval of the Quarterly Official Meeting of the Circuit in which such building is to be erected.

§ 2. It shall be the duty of the Quarterly Official Meeting of every Circuit, where it is contemplated to build a church or churches, to secure the ground or lot on which such church or churches are to be built, according to our deed of settlement, which deed must be legally executed ; and also, said Quarterly Official Meeting shall appoint a judicious Committee of at least three members of our Church, who shall form an estimate of the amount necessary to build ; and three-fourths of the money, according to such estimate,

shall be secured or subscribed before any such building shall be commenced.

§ 3. All church property must be legally secured, and the deed registered within one year after its execution.

248. In future, we will admit no charter, deed, or conveyance, for any church to be used by us, unless it be provided in such charter, deed, or conveyance, that the Trustees of the said church shall, at all times, permit such Ministers and Preachers belonging to the Methodist Church of Canada, as shall from time to time be duly authorized by the Conference or by the Ministers of our Church, to preach and expound God's Holy Word, and to execute the Discipline of the Church, and to administer the Sacraments therein, according to the true meaning and purport of our deed of settlement.

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### SECTION III.

#### *Record of Church Property.*

249. In order to prevent forgetfulness and loss of Church property,—

§ 1. A correct inventory of all our property, whether Lands, Churches, Parsonages, or Furniture, shall be kept.

§ 2. The Book Steward for the time being shall be the Registrar, and shall provide and keep a proper book for the purpose, which book shall be laid before the General Conference, for the inspection of its members.

§ 3. Each Superintendent shall return a list and description of all Church property within his Circuit, Station, or



Mission to the Annual District Meeting next preceding the meeting of the General Conference, according to the General Conference Schedule; also the exact locality, and other information needful, and whether, and where, the Deeds are registered.

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## SECTION IV.

### *Of Trustees.*

250. When a new Board of Trustees is to be created, it shall be done by the appointment of the Quarterly Official Meeting, upon the nomination of the Superintendent of the Circuit, and shall consist of not less than seven, nor more than twenty-one.

§ 1. No person shall be eligible as a Trustee to any of our churches, parsonages, school-houses, burial-grounds, or other property, who is not a member of our Church.

§ 2. No person who is a Trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or as the creditor will accept.

§ 3. When and so often as one or more of the said Trustees, or of their successors in the said trust, shall die, withdraw, or cease to be a member or members of the Methodist Church of Canada, according to the Rules and Discipline of the said Church, the vacant place of the Trustee or Trustees so dying, withdrawing, or ceasing to be a member or members of the said Church, shall be filled with a successor or successors, being a member or members of the said Church, of the full age of twenty-one years, to

be nominated and appointed as follows : that is to say,—to be nominated by the Minister having charge for the time being of the Circuit in which the said premises are situated, and thereupon appointed by the surviving or remaining Trustee or Trustees of the said trust, or a majority of them, if he or they shall think proper to appoint the person or persons so nominated ; and in case of an equal division of the votes of the Trustees present, at any meeting of the Trustees held for the purpose of such appointment, the Minister in charge of the said Circuit shall have a casting vote in such appointment ; and if it shall happen at any time that there shall be no surviving or remaining Trustee of the said trust, in every such case it shall and may be lawful for the Minister aforesaid to nominate, and the Quarterly Official Meeting of the Circuit, if they approve of the persons so nominated, to appoint the requisite number of Trustees, the said Trustees of the said trust, by a vote of the majority of the members of the said meeting then present ; and in case of an equal division of their votes, the Chairman of the said meeting shall have the casting vote in such appointment, and the person or persons so nominated and appointed Trustee or Trustees in either of the said modes of nomination and appointment, shall be the legal successor or successors of the said above-named Trustees, and shall have in perpetual succession the same capacities, powers, rights and duties, as belonged to and were exercised by the original Trustees.

## CHAPTER III.

### BOUNDARIES OF CONFERENCES, DISTRICTS, AND CIRCUITS.

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#### SECTION I.

##### *Of Annual Conferences.*

251. The boundaries of Annual Conferences are determined by the General Conference.

252. There shall be seven Annual Conferences in our work, viz.:—The Toronto, the London, the Montreal, the Nova Scotia, the New Brunswick and Prince Edward Island, the Newfoundland, and the Manitoba and North-West Conferences.

253. The Toronto Conference shall embrace those parts of the Province of Ontario formerly included in the Toronto, Owen Sound, Collingwood, Barrie, Bradford, Whitby, Cobourg, Peterboro', and Belleville Districts; and the Missionary Districts known as the Victoria and New Westminster, Fort Simpson, and the Japan Districts.

254. The London Conference shall embrace those parts of the Province of Ontario formerly included in the Hamilton, Niagara, Brantford, London, St. Thomas, Chatham, Sarnia, Guelph, and Goderich Districts.

255. The Montreal Conference shall embrace those parts of the Province of Ontario and Quebec formerly included in the Kingston, Brockville, Perth, Pembroke, Ottawa, Montreal, Quebec, and Stanstead Districts, and that part of the Belleville District formerly included in the Vennachar and Combermere Missions.

256. The Nova Scotia Conference shall embrace the Province of Nova Scotia and the Bermudas.

257. The New Brunswick and Prince Edward Island Conference shall embrace the Provinces of New Brunswick and Prince Edward Island.

258. The Newfoundland Conference shall embrace Newfoundland, Labrador, and the Islands contiguous.

259. The Manitoba and North-Western Conference shall embrace the Winnipeg, Portage la Prairie, Brandon, Pembina, Turtle Mountain and Saskatchewan Districts, formerly included in the Toronto Conference.

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## SECTION II.

### *Of the Formation of Districts and Circuits.*

260. Districts are to be formed according to the judgment of the Stationing Committee.

261. Circuits are to be formed by the Stationing Committee, on the recommendation of the District Meeting: *Provided, nevertheless*, that Circuits supporting their own Ministers, or Probationers for the Ministry, shall not be divided till such divisions have been approved of by their respective Quarterly Official Meetings, and their approval

signified in writing by the Recording Steward ; or otherwise by a *two-thirds* vote of the Annual District Meeting, when the Laymen are present.

262. On the division of a Circuit, no Minister who has travelled successively the three preceding years on such Circuit shall be appointed to either part of it : nevertheless, this rule shall not apply to those places which may be transferred in adjusting the work by the Annual District Meeting, which transfer has been sanctioned by the Stationing Committee.

263. No new Mission shall be established unless by a vote of the Annual Conference within whose boundary the Mission is proposed.



## PART V.—EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

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### CHAPTER I. EDUCATIONAL.

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#### SECTION I. EDUCATIONAL SOCIETY.

264. In order to combine in one effort the entire educational work of our Church, Societies for that purpose shall be formed on all circuits and missions in our work on the following constitution :—

##### I.—*Name.*

265. This Society shall be known as The Educational Society of the Methodist Church of Canada.

##### II.—*Object.*

266. The objects of this Society shall be to assist in maintaining our Universities, Theological Schools, and Higher

Mission Schools ; to defray the expenses of the Examination of Candidates for the Ministry in our Church ; and to aid such candidates in obtaining a suitable education.

267. All subscribers of two dollars per annum and upwards shall be members of the Society, and entitled to a copy of the Annual Report.

#### IV.—*Management.*

268. The management of the Society shall be vested in a Secretary and Treasurers, together with an Advisory Committee, to be appointed by the General Conference, one of whom shall be the President of the General Conference.

#### V.—*Branches.*

269. A branch of the Society shall be organized in each Annual Conference, under the management of a Committee of such Conference, composed as follows :—

The President of the Conference, and four Ministers and four Laymen, and a Secretary and Treasurer appointed by the Annual Conference.

#### VI.—*Sources of Income.*

270. Sermons shall be preached on behalf of the Society, and collections taken up in aid of its funds, in all our churches and preaching places, at such time as may be directed by the Financial District Meeting.

271. A branch of the Society shall be organized on each Circuit or Mission, under whose direction meetings, where practicable, shall be held, at which the claims of our Educational work shall be placed before our people, and

collections and subscriptions taken for the funds of the Society.

### VII.—*Division of Income.*

272. The Treasurer of each Annual Conference shall immediately at the close of his Conference remit to the General Treasurers two-thirds of the net amount raised by his Conference, retaining the other third to be disbursed under the direction of the Committee of his Conference. This portion of one-third shall be disbursed by said Committee as a loan fund, in loans without interest, and secured by notes, payable within ten years to the Treasurer of the Annual Conference Committee. The General Treasurers shall disburse the funds received by them, *First*, for the payment of expenses authorized by the Advisory Committee of the General Conference; *Secondly*, for aiding the institutions in which our ministry are educated, in the following proportions:—Victoria University, Faculty of Arts, *two-fifths*; Faculty of Theology, *one-fifth*; Wesleyan Theological College, Montreal, *one-fifth*; Mount Allison Wesleyan College, *one-fifth*.

### VIII.—*Annual Conference Committee.*

273. Each Annual Conference Committee shall meet at the time and place of the meeting of its Conference for the following purposes:—

- (1) To consider the cases of all probationers recommended by District Meetings to attend College, and to determine the amount of aid, if any, to be given to each.
- (2) To recommend to Conference the appointment of



students to College, and the College to which they may respectively be appointed by Conference.

(3) To examine and order the payment of the approved accounts of expenses of examinations within the bounds of their Conference and of examiners appointed for the Theological Schools by their Conference.

### IX.—*Duties of the General Secretary.*

274. It shall be the duty of the General Secretary, under the direction of the Advisory Committee, to prepare and publish the Annual Report, and to discharge such other duties as may be assigned him by the Committee.

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## SECTION II.

### SABBATH SCHOOLS.

#### *Introduction.*

275. For the thorough organization and government of our Sabbath-schools, the following directions are given:—

276. It shall be the duty of the Superintendent minister of every Circuit, Station, and Mission to see that, so far as possible, there shall be a Sabbath-school or Sabbath-schools in connection with each of our congregations. Such school or schools to be kept open, if at all practicable, during the whole year.

277. In organizing a new school, the Superintendent of the Circuit shall appoint, with the concurrence of the Quarterly Official Meeting, a suitable person to superintend the same ;

and the person so appointed shall, with the concurrence of the Superintendent of the Circuit, appoint the necessary officers and teachers, and proceed to organize the school on the basis of the following Constitution:—

### I.—*Name.*

278. This School shall be known as the ——— Methodist Sabbath-school, and shall be under the supervision of the Quarterly Official Meeting of the ——— Circuit or Mission.

### II.—*Management.*

279. The management of the school shall be vested in a Committee, consisting of the Minister and Probationer, or Ministers and Probationers on the Circuit; the officers and teachers of the school (such teachers, except in case of new schools, being of at least six months' standing as teachers in the school); and not less than three nor more than five other persons from among its members, who shall be nominated by the Superintendent of the Circuit in the second Quarterly Official Meeting, elected by said meeting as its representative in the Sabbath-school Committee, and shall take office at the next meeting of the Committee of Management.

### III.—*Instruction.*

280. The instruction given in this school shall be the doctrines of the word of God as expounded in the recognized standards of the Methodist Church. The Methodist Catechisms shall be regularly used in such manner as may be approved by the Superintendent and Teachers of the school.

IV.—*Officers.*

281. The Officers of the School shall be a Superintendent, Secretary, Treasurer, and Librarian. If deemed necessary, an assistant in any of the above offices may be appointed. The Superintendent and Assistant Superintendent must be members of the Methodist Church.

V.—*Election.*

282. The Committee of Management shall annually elect all the Officers and Teachers at its regular meeting next preceding the anniversary of the school: the Superintendent of the Circuit nominating the Superintendent of the School, who shall, after his election, nominate the rest of the Officers and Teachers, and from time to time, in a similar manner, fill such vacancy as may occur in the list of officers and teachers.

VI.—*Meetings.*

283. Regular meetings of the Committee of Management shall be held once a month.

The following order of business is recommended :—

1. Opening exercises ; singing and prayer.
2. Calling the roll.
3. Reading Minutes of previous meetings.
4. Unfinished business.
5. Reports : Of Committees, Superintendent, Secretary, Treasurer and Librarian, Meetings.
6. Elections.
7. Miscellaneous.
8. Closing exercises.

284. Special meetings may be called at any time by the Secretary, at the request of the Minister or the Superintendent of the School. Due notice must be given to all the members of the Committee, and the special business to be transacted shall be stated when the notice is given. No other subject shall be introduced at such special meetings. Where it is at all practicable there shall be a weekly meeting for the study of the lesson.

### VII.—*Anniversary.*

285. A public Anniversary Meeting of the school shall be held in the month of ——— in each year, when the reports of the school, as adopted by the Committee of Management, shall be read ; the Officers and Committee for the year announced, and such other exercises as, in the judgment of the Committee, may be deemed expedient.

### GENERAL PRINCIPLES.

286. It is an understood principle of the Methodist discipline, that the Superintendent of the Circuit is *ex-officio* Chairman of all Committees. In his absence the Superintendent of the School shall preside.

287. No person shall be permitted to retain a position as Officer or Teacher whose character or religious opinions, in the judgment of the Committee of Management or Quarterly Official Meeting of the Circuit, shall be deemed a sufficient ground of unfitness for service in our Sabbath-schools.

288. It is highly important that our Ministers should visit the Sabbath-schools on their respective Circuits from

time to time. And, whereas, some find it impossible to do this and fill all their regular preaching appointments,—therefore it is recommended that the work be so arranged in such cases that there shall be an Open Meeting of each Sabbath-school held once a quarter, and, if necessary, at the usual time of the regular preaching service.

289. The Superintendents of Sabbath-schools shall be *ex-officio* members of the Quarterly Official Meeting of the Circuit in which the school is situated.

290. The Catechisms of our Church shall be regularly taught in all our schools.

291. The Superintendent of the School shall cause the Annual Schedule to be filled up, and present the same to the *Fourth* Quarterly Official Meeting of the Circuit. The Recording Steward shall prepare the Circuit Report, and forward it to the Annual District Meeting.

#### SETTLEMENT OF DIFFICULTIES.

292. Should any difficulty arise in connection with the school, which the Committee cannot satisfactorily adjust, the Minister, Superintendent, of the School, or any three members of the Committee may, on giving due notice to the Committee of their intention, refer the matter in dispute to the next Quarterly Official Meeting of the Circuit; when the case shall be heard and finally decided.

#### DISTRICT MEETING.—S. S. WORK.

293. Each Annual District Meeting shall appoint one member of the Annual Conference Sabbath-school Committee.

294. Each Chairman shall enquire at the Annual District Meeting, when the laymen are present, into the condition of the Sabbath-schools on every Circuit by name, and call for the schedules, which shall pass under careful review.

295. There shall be a Sabbath-school Convention held in each District, to be composed of all the Ministers and Probationers for the ministry in the District, all Superintendents of Schools, and two or more delegates from each Sabbath-school in the District; to be held in connection with the Financial District Meeting, or at such other times as the Annual District Meeting may determine. The exercises of which shall consist of discussions on Sabbath-school matters, essays, normal or model classes, public addresses, etc.

#### ANNUAL CONFERENCE.—S. S. WORK.

##### I.—*Committee.*

296. There shall be a Sabbath-school Committee for each Annual Conference, composed of one member from each District, as provided for by the last section, of which the President of the Annual Conference shall be the Chairman. But in his absence, the Committee shall proceed to elect its own Chairman, Secretary, and Treasurer.

297. It shall be the duty of this Committee to collect the statistics of the Districts and prepare therefrom the Conference Report, and make such recommendations to their Conference as the necessities of the work may require from time to time.

298. It is the duty of the Secretary of the Sabbath-school Committee to take charge of all books and papers belonging

to our Sabbath-school work, from one Conference to another ; make arrangements for the first meeting of the Committee so soon after the opening of Conference as may be convenient. The Secretary shall continue in office until his successor is appointed.

## II.—*Corresponding Members of S. S. Board.*

299. Each Annual Conference shall appoint one Corresponding member of the General Sabbath-school Board.

## III.—*Annual Meeting.*

300. There shall be a public Sabbath-school Meeting held in connection with the Annual Conference, for which arrangements shall be made by the Committee appointed to prepare the plan of public services for the Conference, assisted by the Secretary of the Sabbath-school Committee of the said Conference.

## IV.—*Collection.*

301. An Annual Collection in aid of the Sabbath-school work shall be taken up in all the Sunday-schools.

## GENERAL CONFERENCE.—S. S. WORK.

302. The General Conference shall appoint a Board of Management, consisting of two Ministers and two Laymen for each of the three Western Conferences, and one Minister and one Layman for each of the three Eastern Conferences.

303. The Board shall meet during the Session of the General Conference and appoint a Sub-Committee to meet

once a quarter, or as often as necessary, to make grants to schools and transact such other business as may arise.

304. The Western Members of the Board shall meet annually at such time and place as the President of the General Conference shall direct.

305. In the absence of the President or Vice-President of the General Conference, the members of the Sabbath-school Board may elect a Chairman *pro tem*.

306. The Board shall elect a Secretary and a Treasurer. It shall also superintend the selection, examination, and recommendation of suitable books for our Sabbath-school Libraries, and publish and circulate catalogues of the same. Any book proposed to be introduced into any of our Sabbath-school Libraries, which has not been approved by the Sabbath-school Board, must be approved by the Superintendent of the Circuit. It shall also make grants of books to destitute localities so soon as its financial condition will enable it to do so; such grants to be made on application of the Superintendent of the School, signed by the Superintendent of the Circuit, to the General Board, through its Secretary.

307. The Board shall prepare and cause to be forwarded, through the Secretaries of the Committees of the Annual Conference, all necessary schedules for the collection of statistics.

308. The Board shall appoint an Auditing Committee, whose duty it shall be to examine all the accounts of the Secretary and Treasurer, and report to the Board once a year. And a similar Committee shall report once in four years to the General Conference.



## SECTION III.

## THE BOOK AND PRINTING ESTABLISHMENTS.

## SECTION I.

*The Book Committee.—Its Powers and Duties.*

309. The General Conference shall, quadrennially, appoint a Book Committee, consisting of thirty-seven members, to be composed of Ministers and Laymen, residing within the bounds of the several Annual Conferences as follows:—The London Conference, nine members; the Toronto Conference, nine members; the Montreal Conference, seven members; the Nova Scotia Conference, five members; the New Brunswick and Prince Edward Island Conference, five members; and the Newfoundland Conference, two members; who shall be elected by the delegates of the several Conferences, together with the Book Stewards and Editors.

310. Immediately after its appointment, the Book Committee shall meet, and make such arrangements as it may deem expedient, for the efficient working of the different Book and Publishing Establishments of the Church.

311. At the first meeting after its appointment the Book Committee shall divide into two Sections, to be called respectively the "Western" and "Eastern" Sections of the Book Committee.

§ 1. The Western Section shall consist of the members residing within the bounds of the Toronto, London, and Montreal Conferences; thirteen of whom shall form a quorum for the transaction of business.

§ 2. The Eastern Section shall consist of the members residing within the bounds of the Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences; seven of whom shall form a quorum for the transaction of business.

§ 3. The Western Section shall have the control and supervision of the Book and Printing Establishment in the city of Toronto, and of any other that may be established by the General Conference within the bounds of the Toronto, London, or Montreal Conferences.

§ 4. The Eastern Section shall have the control and supervision of the Book and Printing Establishment in the city of Halifax, and of any other that may be established by the General Conference within the bounds of the Nova Scotia, New Brunswick and Prince Edward Island, or Newfoundland Conferences.

§ 5. Each Section shall elect its own Secretary, and, in the absence of the President and Vice-President of the General Conference, appoint its own Chairman.

§ 6. The Eastern Section and the Western Section of the Book Committee shall meet *annually* on the third Wednesday in *May*, at their respective Book Rooms, when they shall fill up any vacancies that may have occurred in their numbers during the year.

§ 7. They shall examine the proceedings of the Executive Committee and the business of each establishment during the preceding year.

§ 8. They shall provide for an annual valuation of the stock, machinery, debts and other property, and shall annually appoint suitable persons to audit the accounts, and

prepare a full and clear report to be laid before the Annual Conferences which they respectively represent.

§ 9. They shall fix the salary of the Book Steward, or Book Stewards, and Editor, or Editors; and provide the Editor of the *Christian Guardian* such assistance as, in their judgment, he shall need in his work.

§ 10. Each Section shall have authority to suspend either a Book Steward or Editor for incompetency or for culpable neglect of the duties of his office, and to supply his place until the next General Conference: *Provided always*, that no such suspension shall take place except by the vote of *three-fourths* of the members of the section.

§ 11. In case of the death, resignation, or permanent disability of a Book Steward or Editor during his term of office, the Section having supervision of the establishment in which such vacancy occurs shall have power to appoint a successor to fill the office until the next General Conference.

§ 12. At the end of each quadrennial term, they shall cause a correct valuation of the real property, stock, machinery, debts, and other property to be made, entering such property at its actual value, and report the same to the General Conference.

§ 13. Each Section shall, at the close of the quadrennial period, carefully review the Book and Publishing business within its jurisdiction, of the preceding four years, and prepare a full report of the same to be presented to the General Conference.

312. A special meeting of the members of either Section may be called by the Book Steward and Editor, or by the Secretary, on the written request of any three members.

313. For the present, all real estate and other property connected with the Book and Printing Establishment in the city of Toronto, and any other that may be acquired within the bounds of the London, Toronto, or Montreal Conferences, shall be vested in the Western Section of the Book Committee and their successors, who shall apply all profits, not required in the business, exclusively for the benefit of the Superannuation Fund within the bounds of the aforesaid Conferences.

314.- For the present, all property connected with the Book and Printing Establishment in the city of Halifax, and any other that may be acquired within the bounds of the Nova Scotia, New Brunswick and Prince Edward Island, or Newfoundland Conferences, shall be vested in the Eastern Section of the Book Committee and their successors, who shall apply all profits not required in the business, exclusively for the benefit of the Supernumerary Ministers and Ministers' Widows' Fund.

315. Each Section of the Book Committee shall also at its first meeting, and at each subsequent annual meeting, appoint an Executive Committee, which shall meet quarterly and review the business of the preceding quarter; and shall advise and decide in all matters submitted for their consideration.

§ 1. The Executive Committee of the Western Section shall consist of *nine* members,—five to constitute a quorum,—four of whom shall be selected from the Toronto Conference, three from the London Conference, and two from the Montreal Conference.

§ 2. The Executive Committee of the Eastern Section

shall consist of *five* members,—three of whom shall constitute a quorum,—who shall be selected from those members of the Eastern Section residing in the vicinity of the Book Room, in Halifax.

§ 3. Each Executive Committee shall appoint its own Chairman and Secretary, and keep a correct record of the business transacted at its meetings; which shall be submitted to the respective Sections of the Book Committee at their annual meeting.

316. All books which may be published by order of the General Conference, under the direction of any one of the existing Book Establishments, shall be furnished to the other Establishment at cost.

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## SECTION II.

### *The Book Stewards.*

317. The General Conference shall elect by ballot a Book Steward, who shall have charge of the Book and Printing Establishment in Toronto, under the direction of the Western Section of the Book Committee; and also a Book Steward, who shall have charge of the Book and Printing Establishment in Halifax, under the the direction of the Eastern Section of the Book Committee.

318. § 1. It shall be the duty of each Book Steward to purchase all materials and books required for the establishment under his charge, keeping in view the mental wants of the Church and the religious instruction of the people generally. Nevertheless, before purchasing plant or mate-

rials for improvement, involving unusual expenditure, he shall obtain the consent of the Executive Committee. He shall give the Committee such information as they may require concerning the state of the business, and present a quarterly statement of the affairs of the establishment to the Executive Committee. He shall also present annually, to the meeting of his section of the Book Committee, a balance sheet, exhibiting the financial state of the Book Room and periodicals, together with a cash account, showing the sources whence the money has been received, and the purposes for which it has been paid.

§ 2. Each Book Steward shall conduct the business of his department in the most efficient and economical manner, and pay over to the Treasurer of the Superannuation or Supernumerary Fund such porportions of the profits as the respective Sections of the Book Committee shall determine.

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### SECTION III.

#### *The Editors and their Duties.*

319. The General Conference shall elect, by ballot, an Editor, who shall have the editorial management of the *Christian Guardian*; and an Editor of the *Canadian Methodist Magazine* and the Sabbath-school publications; and also, an Editor who shall have the editorial management of the *Wesleyan*.

§ 1. It shall be the duty of the Editors to make their respective periodicals not only soundly Scriptural and instructive, but also to put forth all reasonable effort to

render our Sunday-school papers highly attractive and interesting to the young.

§ 2. They shall likewise carefully supervise the printing of all books and periodicals published at the respective Book Rooms; and it is required that in all matters respecting the publication of the periodicals, the Book Stewards and Editors shall act in harmony.

320. The Book Stewards and Editors elected by the General Conference, shall hold office for four years from the time of their election, and shall be eligible for re-election; but they shall continue in office, after the appointment of their successors, till the meeting of the Annual Conference to which they belong.

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## CHAPTER II.

### BENEVOLENT INSTITUTIONS.

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#### SECTION I.

#### THE MISSIONARY SOCIETY.

#### *Constitution of the Missionary Society.*

##### I.—Name.

321. This Society shall be known as The Missionary Society of the Methodist Church of Canada.

II.—*Object.*

322. The object of the Society is the support and enlargement of the Indian, French, Domestic, Foreign, and other Missions, which are carried on under the direction of the Conferences of the Methodist Church of Canada.

III.—*Members.*

323. Every person paying annually the sum of four dollars and upwards, and every person collecting annually ten dollars and upwards, for this Society, shall be deemed a member, and entitled to a copy of the Annual Conference Report. And every person paying annually twenty-five dollars, or collecting for the Society thirty dollars or upwards, shall also be entitled to a copy of the General Report.

IV.—*Auxiliary and Branch Societies.*

324. The Methodist Missionary Societies within the bounds of any Annual Conference shall collectively be entitled "The Auxiliary Missionary Society" for that Conference; and severally shall be entitled "Branch Societies" of such Auxiliary. Missionary Societies formed in our Sunday-schools shall be entitled "Juvenile Branches" of the Conference Auxiliary.

V.—*Treasurers.*

325. Each Annual Conference may appoint a Treasurer, through whom all remittances to or from the head office shall be sent. In case any Annual Conference does not make such an appointment, then all remittances to and



from the head office shall be made through the chairman of Districts in such Conference.

326. The Superintendent of a Circuit or Mission shall be Treasurer of the Branch Societies on his Circuit or Mission.

#### VI.—*Remittances.*

327. The money raised on any Circuit or Mission shall be transmitted as soon as collected to the Chairman of the District, deducting only what has been disbursed for incidental and local expenses; and the Chairman shall in turn remit promptly to the General Treasurers, through the Conference Treasurer (or directly if there be no Conference Treasurer), all moneys received, deducting only necessary incidental expenses. All moneys from the General Treasurer to a District shall also pass through the Chairman's hands.

#### VII.—*Circuit Lists.*

328. The Superintendent of each Circuit or Mission shall prepare annually, not later than the first day of the Annual District Meeting, a list of all subscribers of two dollars and upwards, also the aggregate of all collections and sums under two dollars; such lists to be sent without delay to the Conference Treasurer or Chairman, who shall forward them to the Mission Rooms for insertion in the Annual Report, together with a statement of the gross receipts, local disbursements, and remittances.

#### VIII.—*General Board of Missions.*

329. There shall be a General Missionary Board for the

management of the Missionary Fund, which shall meet annually at such time and place as it may appoint.

330. This Board shall be composed of the President of the General Conference, the Officers of the Missionary Society, one minister, to be chosen annually by each Annual Conference, one layman, to be chosen annually by the laymen of each Conference Missionary Committee, and twelve other persons, one-half of whom shall be laymen, who shall be appointed by the General Conference, and continue in office for four years.

331. The duties of this Board shall be to review the missionary work and apportion the funds committed to it to the respective Conferences, according to the necessities of the various departments of the work. Also to make the necessary appropriations to the various Mission Districts.

332. When an appropriation is made by the General Board to any particular department of the work, the Annual Conference Committee shall not be at liberty to divert any part of the grant to any other department.

333. Vacancies occurring among Conference representatives may be filled by the Executive Committee of the Conference affected; and vacancies occurring among those appointed by the General Conference may be filled by the Committee of Consultation and Finance.

334. In the event of the death or disability of any of the Officers of the Society, the Committee of Consultation and Finance shall appoint a suitable person to fill the vacancy till the next meeting of the General Board, when such appointment may be confirmed or changed, pending the meeting of the next General Conference.

335. The Committee of Consultation and Finance shall also have authority to suspend any Officer of the Missionary Society for incompetency, or for culpable neglect of the duties of his office, and supply his place till the next meeting of the General Board, which shall have authority to fill the vacancy till the next General Conference.

IX.—*Committee of Consultation and Finance.*

336. A Committee, to be called the Committee of Consultation and Finance, shall be annually appointed by the General Board of Missions, consisting of the President of the General Conference, the Officers of the Missionary Society and eighteen other members,—nine ministers and nine laymen,—the majority of whom shall be members of the General Board, who shall provide during the interval of the sessions of said Board for any exigencies that may arise. All the proceedings of said Committee shall be entered in a minute-book, and reported to the General Board at its Annual Meeting.

X.—*Annual Meeting.*

337. An Annual Public Meeting of the members and friends of this Society shall be held at the time and place appointed by the General Board, connected with such religious services as may be deemed expedient.

XI.—*General Officers and their Duties.*

338. The General Conference shall appoint the General Secretaries and Treasurers of the Missionary Society, who shall be *ex-officio* members of the General Board of Missions.

339. The General Secretaries shall, previous to each

Financial District Meeting, furnish each Chairman of a District with a schedule, to be filled up by said Chairman at the Financial District Meeting, showing the estimated income and expenditure of each Mission for the support of the ministers and preachers, the amount of Missionary grant recommended by the Financial District Meeting, &c., &c., which schedule shall be forwarded to the General Secretaries without delay. From these schedules the General Secretaries shall prepare a tabular statement for the information of the General Board, in order that its members may intelligently and justly apportion the funds of the Society to the several Conferences.

340. It shall be the duty of the General Secretaries to make themselves acquainted with the entire mission field, by official correspondence, and personal visitation when practicable. It shall also be the duty of the Secretaries to publish the Annual General Report of the Society and the Reports of the several Annual Conferences, with a statement of their income and expenditure.

341. In the discharge of their duties, the officers of the Society shall act in harmony with the legally appointed courts and officers of the General and Annual Conferences. *Provided always*, that in case of any emergency arising that may require prompt action in the matter of supplying any remote Mission, it shall be competent for them, on the recommendation of the Committee of Consultation and Finance, to request the proper authorities of any Annual Conference to aid them in meeting such emergency, by appointing one of its Ministers or Probationers for the ministry to such Mission.

## SECTION II.

## SUPERANNUATION FUND.

*Constitution of the Superannuation Fund.*I.—*Name.*

342. The name of this Fund shall be called The Superannuation Fund of the Methodist Church of Canada.

II.—*Management.*

343. The Fund shall be managed by a Board composed of twenty-four members, twelve of whom shall be laymen, who are members of the Church.

344. The members of the Board shall be elected by the General Conference for a term of four years, which said Board shall appoint its own Chairman, Secretary, and Treasurer. In case of death, or other disqualification of any member of the Board during the quadrennium, the Board is authorized to fill up the vacancy from the section affected by such death or disqualification.

345. The Board shall have full authority, according to the Constitution, By-laws, and Regulations of the Fund, to determine the number of years to be allowed, and the amount due to each regular claimant; and to make such appropriations in all special cases as they may consider in their judgment right and proper.

III.—*Sources of Income.*

346. This Fund shall consist of the annual income arising

1. From the interest of such moneys as may have been, or may be invested in its behalf.

2. From the Annual Subscriptions of all our Ministers and Probationers in the active work, which shall not be less than twelve dollars each, one-half to be paid to the Financial Secretary at the Financial District Meeting, and the other half at the May District Meeting; and by him immediately thereafter to be remitted to the Treasurer of the Superannuation Fund.

3. From such moneys as may be appropriated from the profits of the Book and Printing Establishments.

4. From Bequests and Legacies made to the Fund.

All such Bequests and Legacies shall be reserved and invested for the Investment Endowment Fund.

5. After the income from all other sources is ascertained, the principle of assessment shall be applied in an equitable manner to all the Circuits, in order so to augment the annual income of the fund, as to make it equal to the annual claims thereon.

6. The basis of assessment shall be the ordinary amount raised on the Circuit for ministerial support and for all connexional funds, the Children's Fund alone excepted.

7. Each Circuit shall raise its proportion of the amount requisite to pay the Superannuated Ministers, and Ministers' widows their full disciplinary claim.

8. The calculation for each year shall be based on the income and returns of the year preceding.

9. It shall be the duty of the Treasurers annually to notify the Chairman of each District of the amount required from each Circuit in his district, such notification to be made

prior to the financial District Meeting, when it shall be the duty of the chairman to notify each superintendent of the amount to be raised on his Circuit during the year for this fund.

#### IV.—*Claimants.*

347. 1. The period for computing Ministers' claims upon the Superannuation Fund shall commence from the term of their being received by the Conference for our work.

2. The claims of a Minister on the Fund shall not be prejudiced by his having been engaged in the service of any department, society, or corporation, within the Church, provided such service is rendered by the appointment of his Conference.

3. All Ministers hereafter coming to us from other Churches shall be allowed a claim upon the Fund according to the number of years they shall have travelled in connection with our Conference.

4. No probationer shall be admitted into full connexion unless four years' subscription, at least, shall have been paid.

5. When a Superannuated Minister has commuted his claim, and that of his wife, he shall not be allowed any further claims on this Fund, although he may return to the effective work by permission of the Annual Conference.

6. When a Superannuated Minister, who is a limited claimant, and shall have received the full amount of his claim on the Fund, and is restored to the active work, the claim of such shall date only from his recommencement as an effective minister in our work.

7. When a Minister dies, who was employed in the active work thirty or more years, and leaves no claimant widow,

but has a child or children unprovided for, the Board is authorized to make provision for their support. Nevertheless the amount shall not be more than the widow would have been allowed had there been one—and only for such a period as the Board may deem proper and necessary.

V.—*Scale of Payments.*

348. 1. The case of each Superannuated Minister who travelled less than *ten* years, prior to superannuation, shall be referred to the Board for consideration and adjustment.

2. Every Superannuated Minister who has travelled *ten* years and less than *fifteen* years shall have a claim of five dollars per year for each year of effective service he may have rendered, said claim to continue for *six* years only.

3. Every Superannuated Minister who has travelled *fifteen* years and less than *twenty* years shall have a claim of eight dollars per year for each year of effective service rendered, said claim to continue *ten* years only.

4. Every Superannuated Minister who has travelled effectively in our work for *twenty* years, shall have a permanent claim upon the Superannuation Fund.

349. 1. All permanent claimants who have rendered *twenty* years effective service, but less than *twenty-five* years, shall have a claim of eight dollars per year for each year of such effective service.

2. All permanent claimants who have rendered *twenty-five* years effective service, but less than *thirty* years, shall have a claim of nine dollars per year for each year of such effective service.

3. All permanent claimants who have rendered *thirty*



years and upwards of effective service, shall have a claim of ten dollars a year for each year of such effective service.

4. Widows of deceased Ministers, being members of our Church, shall receive four-fifths of the amount their husbands would have received, according to the above scale ;—except such widows as were fifteen years younger than their husbands, at the time of their marriage, and were married after their husbands were fifty-five years of age. Such cases shall be referred to the Board.

#### VI.—*Regulations.*

350. 1. Any Minister who may locate and enter into secular business, and subsequently be received into the Conference, shall not be allowed any claim for the time previous to his location.

2. The Board shall have power, upon the recommendation of an Annual Conference, to commute with such ministers as may be superannuated from causes which do not disqualify them for secular business, by payment of such sums as may be deemed equitable, instead of allowing them to become permanent claimants upon the Superannuation Fund.

3. Ministers who retire temporarily from the work on account of ill health or accident, while they receive from the Superannuation Fund, may also receive from the Contingent Fund, or Missionary Fund, for service rendered in the regular or Missionary work. Nevertheless, in all such cases, the Minister shall be required to contribute twelve dollars annually to the Superannuation Fund, while thus employed.

4. Any Minister who may be expelled from the Conference, or shall hereafter leave our effective work for other

employment, shall thereby forfeit the amount which he may have paid into the Superannuation Fund.

5. All Superannuated Ministers must reside within the bounds of the Conference paying them as claimants. Nevertheless, the Conference or Board shall have power to grant, in special cases, an exemption from this clause, but even then, only year by year.

351. No application for a Superannuated relation shall be granted by an Annual Conference, except on the recommendation of a Committee on Conference relations, to be appointed by the Conference, consisting of not less than seven members, to whom such application shall have been referred. Nor shall the said Committee, in making their decision, take into consideration anything else than this question, namely, Is the applicant really worn out, or temporarily disabled, in the itinerant service? *Provided*, however, that in case the said Committee report adversely, the Conference may, by a vote of not less than three-fourths of the members present, grant such application.

352. *Provided always*, that when the claims upon this Fund for any year shall exceed the income of such year, each claimant shall have deducted from the amount of his or her claim such a sum as shall be equal to a *pro rata* amount of such deficiency.

353. Each subscriber of five dollars, or more, annually, shall have his or her name printed in the Minutes of the Annual Conference, and shall receive a copy of the Minutes gratis; and a subscriber of twenty-five dollars and upwards shall receive a copy of the bound Minutes of the three Western Conferences.

## SECTION III.

*The Supernumerary Ministers and Ministers Widows' Fund.*I.—*Name.*

354. The Fund, heretofore known as "The Supernumerary Ministers and Ministers Widows' Fund," of The Conference of Eastern British America, shall hereafter be designated, The Supernumerary Ministers and Ministers Widows' Fund of the Eastern Section of the Methodist Church of Canada, embracing the Provinces of Nova Scotia, New Brunswick, and Prince Edward Island, Newfoundland and the Bermudas.

II.—*Membership.*

355. All members of the Nova Scotia, the New Brunswick, and Prince Edward Island, and the Newfoundland Annual Conferences, complying with Article IV., Sec. I., of this Constitution, shall be members of this Fund.

III.—*Management.*

356. 1. The representatives of the aforesaid Annual Conferences to the General Conference shall at some time during the session of each General Conference, at a meeting held at the joint call of the Presidents of the said Annual Conferences to consider the affairs of this Fund, elect by ballot two persons—a minister and a layman, as General Treasurers of the Fund.

It shall be the duty of the Treasurers, so elected, to receive and disburse, from year to year, all the moneys

constituting the *Current Income*, according to the provisions of the Constitution; and also to hold and manage, under the supervision and direction of the Investment Committee, the Capital Stock of the Fund.

It shall be the duty of the Treasurers to prepare and present at each of the meetings of the General Committee a particular account, duly audited, of all the business transacted for the Fund during the previous Conference year.

The Treasurers, so elected, are to hold office for *four years*, or until their successors are appointed, unless one or both should die, or resign, or become, in the judgment of the General Committee, disqualified for the discharge of the duties of the office. In any such case it shall be the duty of the General Committee to elect some other person or persons to fill the vacant place or places until the meeting of the General Conference.

2. *The General Committee* of this Fund shall consist of eight members, viz.:—The two General Treasurers and six other persons, that is, one minister and one layman, to be appointed annually from and by each of the said Annual Conferences.

This Committee, so constituted, shall meet annually, at the call of the General Treasurers, and *five* of its members shall constitute a *quorum* for the transaction of business.

It shall be the duty of this Committee, at each of its annual meetings, to carefully examine the reports of the Treasurers, and of the Investment Committee, of all the business transacted for the Fund, and to cause a full report of the results of such examination to be prepared for pre-

sentation to each of the Conferences interested, at its next annual meeting ; also, a report embodying a summary of all the business of the four years, to be laid before the next quadrennial meeting of the representatives of the three Conferences aforesaid.

3. The Treasurers, together with *three* other persons, chosen by the General Committee, shall constitute an *Investment Committee*, for the management of the Capital Stock of the Fund.

4. Each Conference named in Article II., shall appoint, annually, a *Conference Committee*, composed of its members in the General Committee, and *six* other persons, one-half of whom shall be ministers and the other half laymen. Each Conference Committee shall appoint its own Chairman, Secretary, and Treasurer, and it shall be its duty to look after the interests of the Fund in the Conference by which it is appointed, especially to examine the returns from the several Districts, to ascertain whether due attention has been given on all the Circuits to secure, in the different modes prescribed in this Constitution, the proper income for the Fund, and to call the attention of the Conference to any cases of apparent negligence. Furthermore, it shall be the duty of the ministerial members of this Committee to see that persons are not placed upon the lists of Supernumeraries in their respective Conferences, so as to be constituted claimants upon the Fund, prematurely, or without due consideration by the Conference.

It shall be the duty of the Treasurer of each Conference Committee to receive all the moneys collected in his Conference for the Fund, and to account for the same to the

General Treasurers; and, also, to prepare each year an abstract of the accounts of the current income and the capital stock, as reported by the General Committee, together with a list of the Ministers' Subscriptions, and of other subscriptions and donations of *Two Dollars* and upwards on the circuits, to be published in the Minutes of the several Conferences.

#### IV.—*Current Income.*

357. 1. Every member of the before-named Annual Conferences, not being a Supernumerary, shall be required to pay a subscription of *Ten Dollars*, annually, in advance, at the time of the District Meeting.

2. *Preachers on Trial* may pay the Annual Subscription for the period of their probation, either in advance, from year to year, or by one equivalent payment at the end of their probation.

3. *Each Circuit* shall be considered as responsible for a yearly sum, equal, at least, on an average, of *ten cents* per member, including persons on trial, the number of members, in all cases, being taken from the published Minutes of the preceding Conference.

4. Every minister shall, at the first quarterly visitation of the classes, after Conference, explain the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church. He shall then enquire of each member what sum he or she is willing to subscribe, and shall enter the respective sums in the class-book, and it shall be the duty of the class-leader to collect these, and also subscriptions from the members absent at the time of visitation,

and to pay the amount to the Superintendent of the Circuit.

5. An *Annual Collection*, in aid of this Fund, shall be made in all the churches and other preaching places in the month of December, and private application shall be made by the minister to friends on each Circuit for subscriptions and donations.

6. The subscriptions of Ministers and Preachers on Trial, the Circuit contributions, the interest on the capital stock, and the amount received, from year to year, from the Missionary Society, shall constitute the current income for each year, available for the payment of annual claims.

#### V.—*Capital Stock.*

358. The *capital stock* of this Fund shall consist of the amount now reported by the Treasurers as constituting the present capital stock, viz.:—\$80,000 <sup>$\frac{66}{100}$</sup> , and all sums hereafter received as legacies; payments received under Article VI., Sec. 2, and the excess of Current Income above Current Claims in any year.

#### VI.—*Claimants.*

359. 1. Any minister, being a member of this Fund, on becoming a Supernumerary, except as hereinafter provided, shall have a claim on the Current Income, so long as he shall remain a Supernumerary in connection with either of the Conferences specified in Article II., for an annuity, equal to the sum of all the Annual Subscriptions of *Ten Dollars* each, which he shall have previously paid to the Fund.

2. A widow of any minister, having been a member of this Fund, except as hereinafter provided, shall, so long as

she shall remain his widow, have a claim upon the current income for an annuity equal to one-half the sum of such subscription which her deceased husband shall have paid, provided, however, that if the wife of any member of the Fund shall die, and he should marry again, he must, in order to entitle his new wife to such an annuity, pay *five dollars* a year additional for each year of his connection with this Fund previous to his marriage, otherwise, her claim shall be considered as commencing only at the time of her marriage.

3. Any claim upon this Fund, based upon not more than *ten years'* subscriptions thereto, shall not continue more years than the number of the Annual Subscriptions which constitute its basis; but the claims of ministers transferred to or from any other Conference of the Methodist Church of Canada, who shall have paid subscriptions to the Superannuation Fund of the Western Conferences, or to this Supernumerary Fund, and whose Annual Subscriptions to the two Funds shall, together, be more than *ten*, shall not be subject to the limitations of the foregoing clause. Neither shall this limitation apply to ministers received into full connexion at or before the Annual Conferences of 1882.

4. Any minister of the Conferences specified in Article II., being a member of this Fund, who shall be transferred to any other Conference of the Methodist Church of Canada, may retain the standing in connection with this Fund which he had acquired previous to his transfer.

5. It is provided always that, when in any year the Current Income shall be insufficient to meet the claims of that year in full, such claims shall be proportionately reduced by one equal percentage from all.



6. Any person who, by withdrawal, location, expulsion, or in any other way, shall cease to be a member of an Annual Conference of the Methodist Church of Canada, may be repaid from the Capital Stock of this Fund, the amount of his Annual Subscriptions, with simple interest.

VII.—*Change in Constitution.*

360. No change shall be made in this Constitution until after notice thereof shall have been given to the General Committee, whose duty it shall be to report all such notices to each of the three Annual Conferences interested, nor then, unless the proposed change or changes shall have been concurred in by two-thirds of the members of the Fund present, and voting thereon, in the said three Conferences, the number of the contents and non-contents being carefully taken and put upon record in the Journal of each of the said Conferences, and shall be certified by the President and Secretary of each Conference to the next meeting of the General Committee. When the aggregate required number of *two-thirds* of all the members voting in the three Conferences shall be found to have been given in favor of the proposed change or changes, it shall be the duty of the General Committee to so report to the representatives of the aforesaid three Annual Conferences to the next ensuing General Conference, in order that the said proposed and requested change or changes may be confirmed by the General Conference.

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## SECTION IV.

## CONTINGENT FUND.

*Constitution of the Contingent Fund.*

## I.—Name.

361. This Fund shall be called the Contingent Fund of the Methodist Church of Canada.

## II.—Object.

362. The objects of this Fund shall be,—1st. To relieve cases of special affliction, and defray extraordinary expenses incurred in the service of the Church. 2nd. To aid those Circuits which have not been able to pay the salaries of their Ministers and Probationers for the Ministry.

## III.—Sections.

363. The Fund shall be divided into two sections, Eastern and Western. The Eastern Section shall include the Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland Conferences. The Western Section shall embrace the Toronto, London, and Montreal Conferences.

## IV.—Sources of Income.

The sources of Income shall be :—

364. In the Eastern Section—

1st. Collections to be taken up on all the Circuits in the months of September and March, in each year.

2nd. The Public Collections taken up at each Session of the Annual Conferences.

## 365. In the Western Section—

1st. Interest from the investment of the Commutation Fund.

2nd. Collections to be taken up on all the Circuits in the months of September and March, in each year.

3rd. The Public Collections taken up at each Session of the Annual Conferences.

V.—*Commutation Fund.*

366. The Commutation Investment Fund shall be under the management of five persons, to be appointed by the General Conference, and chosen from the Western Section, two of whom shall be the Clerical and Lay Treasurers of the Western Section of the Fund.

VI.—*Treasurers.*

367. The General Conference shall appoint a Clerical and Lay Treasurer for each section, who shall receive, divide, and account for all funds, according to the basis of Union between the several Conferences embraced in each section. The Contingent Fund (embracing the annual income from the Commutation) shall be divided annually among the several Conferences according to the number of Church members, including those on trial. (See Minutes of W. M. Conference, 1873, page 173.)

VII.—*Committee.*

368. Each Annual Conference shall appoint seven Ministers, who, with seven Laymen, appointed by the Lay members of the May District Meeting, contiguous to the

place where the Annual Conference meets, shall be the Contingent Fund Committee of such Conference.

§ 1. It shall be the duty of the Committee to consider all claims properly presented to it, and appropriate to their proper objects the funds placed at their disposal, and report all their proceedings to the Annual Conference.

§ 2. This Committee shall meet annually at the seat of Conference, at such time as the Conference may direct, and appoint a Chairman, Secretary, and Treasurer from among themselves, and also two auditors.

§ 3. It shall be the duty of the Secretary to keep a book in which he shall record the proceedings of all meetings of the Committee, and sign all orders upon the Treasurer, which have been authorized by the Committee.

§ 4. It shall be the duty of the Treasurer to receive all moneys appropriated by the General Treasurer of the Contingent Fund, and make such disbursements as have been authorized by the Contingent Fund Committee of his Conference, and signed by the Secretary, and to render to said Committee an annual detailed account of the same.

5. It shall be the duty of the Auditors to examine the accounts of the Treasurer annually, and present their report to the Committee.

#### VIII.—*Regulations.*

369. 1. The Financial Secretaries shall pay over the moneys of this fund to the Annual Conference Treasurers on the day before Conference, and the Annual Conference Treasurers shall account for the same to the General Treasurers on settlement.

2. The General Treasurers shall make their division of the fund between the several Conferences on an estimate of the income for the year.

3. All applications for grants from this fund shall be presented to the Committee by the Chairman of the District from which the claim is made, or by such other person as he may appoint to represent his District.

4. No application for special claims shall be entertained by this Committee unless they have passed the *Fourth* Quarterly Official Meeting, and have been signed by the Recording Steward, and recommended by the District Meeting.

5. All applications for expenses-incurred in the general work, or for claims not otherwise specified, shall be submitted to the Committee in detail for their investigation and approval.

6. In cases of ministerial supply on account of affliction, where the Circuits are competent, the expenses of such supply shall be paid by such Circuits, and in no case shall the Committee consider any claim for more than the salary of a single minister.

7. At the Financial District Meeting, the amounts granted to that District by the Committee shall be apportioned to the different Circuits as fairly and impartially as possible.

8. Any Circuit which, in the preceding year, has received assistance from the Contingent Fund, may or may not obtain aid for the current year, as the Financial District Meeting may see fit ; even though the said Circuit may or may not have been considered in the appropriation made to the District by this Committee.

## SECTION V.

*The Children's Fund.*

370. Each Annual Conference shall have a Children's Fund under its own control and management, for the purpose of providing effectively and uniformly for the payment of allowances of the children of our ministers, and of equalizing the claims for this object on the several Circuits within its bounds, subject to the following regulations and restrictions:—

§ 1. The amount payable for the support of each child under eighteen years of age shall not be less than thirty dollars per year.

§ 2. The Book and Printing Establishments, Colleges, and other Connexional Institutions, shall respectively pay to the Ministers connected with such Institutions the amounts due for their children's allowances.

§ 3. The claims of children whose fathers are employed on the French, German, or Indian Missions, or in Japan, shall be paid by the Missionary Society.

§ 4. The children of superannuated and deceased Ministers shall continue to be claimants on the Fund of that Conference of which their fathers were members at the time of their superannuation or death.

371. The regular claimants upon this Fund shall be:—

§ 1. Such children of Ministers engaged in the active work as were born after their fathers had been received into full connexion with the Conference.

§ 2. The children of superannuated and deceased Ministers who were born while their fathers were in the active work, or within one year after their superannation or death.

372. Any arrangements now existing for the payment of claims for children born before their fathers were received into our Ministry, shall continue in force; but hereafter no such claims shall be provided for by this Fund.



## PART VI.—THE RITUAL.

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### I.

#### ORDER OF BAPTISM.

##### 373. THE MINISTRATION OF BAPTISM TO INFANTS.

*The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to this sacred office.*

DEARLY BELOVED : Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy redeemed [ *this child* ] by the blood of his Son, He will grant that [ *he* ], being baptized with water may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become [ *a lively member* ] of the same.

*Then shall the Minister say,—Let us Pray.*

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing



by water ; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism ; and hast set apart water for this Holy Sacrament ; and who hast condescended to enter into gracious covenant with man, wherein thou has included children as partakers of its benefits ; declaring that, “ of such is the kingdom of heaven ; ” we beseech thee for thine infinite mercies, that thou wilt look upon [ *this child* ] ; wash [ *him* ] and sanctify [ *him* ] with the Holy Ghost ; that [ *he* ], being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally [ *he* ] may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. AMEN.

O merciful God, grant that the old Adam in [ *this child* ] may be so buried, that the new man may be raised up in [ *him* ]. AMEN.

Grant that all carnal affections may die in [ *him* ], and that all things belonging to the Spirit may live and grow in [ *him* ]. AMEN.

Grant that [ *he* ] may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that whosoever is dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever living God whose most dearly beloved

Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that [*this child,*] now to be baptized, may receive the fulness of thy grace, and be found at last in the number of thy faithful and elect children, through Jesus Christ our Lord. AMEN.

*Then shall the people stand up: and the Minister shall read one or more of the following portions of Scripture.*

Hear the words of the Lord written in the book of Genesis (Chap. xvii. 7):

And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

The Apostle Peter declares (Acts ii. 39): The promise is unto you, and to your children, and to all that are afar off.

The Apostle Paul likewise saith, in the Epistle to the Galatians (Chap. iii. 13, 14, 29): Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The Lord hath by his servant Ezekiel (Chap. xxxvi. 25) said: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Hear also the words of the Gospel, written by St. Mark, in the tenth chapter, beginning at the thirteenth verse:

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

*Then the Minister shall take the Child in his arms, and say to the parents or friends of the Child,*

#### NAME THIS CHILD.

*And then, naming it after them, he shall baptize the child, saying,*

**N**, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. **AMEN.**

*Then shall be said, all kneeling,*

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. **AMEN.**

*The Minister may conclude with extempore prayer.*

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## 374. THE MINISTRATION OF BAPTISM TO ADULTS.

*The Minister shall use the following, or some other exhortation suitable to this holy office.*

DEARLY BELOVED : Forasmuch as all men are conceived and born in sin ; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God :—I beseech you to call upon God the Father, through our Lord Jesus Christ, that, of his bounteous goodness he will grant to [ *these persons* ] that which by nature [ *they* ] cannot have ; that [ *they*, ] being baptized with water, may also be baptized with the Holy Ghost, and received into Christ's holy Church, and be made lively [ *members* ] of the same.

*Then shall the Minister say.*

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; we call upon thee for [ *these persons* ; that [ *they* ], coming to thy holy baptism, may be filled with the Holy Ghost. Receive [ *them* ], O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ;—seek, and ye shall find ;—knock, and it shall be opened unto you : so give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that [ *these persons* ] may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. AMEN.

*After which he shall say,*

Almighty and everlasting God, our heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to [*these persons*] that [*they*] may be made [*heirs*] of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. AMEN.

O merciful God, grant that the old Adam in [*these persons*] may be so buried that the new man may be raised up in [*them*]. AMEN.

Grant that all carnal affections may die in [*them*], and that all things belonging to the Spirit may live and grow in [*them*]. AMEN.

Grant that [*they*] may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that [*they*], being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. AMEN.

Almighty, ever living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard

we beseech thee, the supplications of this congregation, and grant that [*these persons*] now to be baptized may receive the fulness of thy grace, and be found, at last, in the number of thy faithful and elect children, through Jesus Christ our Lord. AMEN.

*Then shall the people stand up, and the Minister shall say—Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse :*

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews ; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

Hear the words of the Prophecy written by Ezekiel (Chap xxxvi. 25-27) :

Then will I sprinkle clean water upon you, and ye shall

be clean : from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and will cause you to walk in my statutes ; and ye shall keep my statutes, and do them.

Hear also the words of St. Paul, written in his epistle to the Romans (Chap. xv. 8, 9) :

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers ; and that the Gentiles might glorify God for his mercy.

*Then the Minister shall speak to the persons to be baptized on this wise :*

Well-beloved, who [*have*] came hither, desiring to receive holy baptism, [*ye*] have heard how the congregation have prayed that the Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised, in his holy word, to grant all those things that we have prayed for ; which promise he for his part will most assuredly keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise before this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

*Then shall the Minister demand of each of the persons to be baptized, severally :*

*Ques.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

*Ans.* I renounce them all.

*Ques.* Dost thou believe in God the Father Almighty, Maker of heaven and earth ? and in Jesus Christ his only begotten Son our Lord ? and that he was conceived of the Holy Ghost, born of the Virgin Mary ? that he suffered under Pontius Pilate, was crucified, dead, and buried ? that he rose again the third day ? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again, at the end of the world, to judge the quick and the dead ? And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Remission of Sins ; the Resurrection of the Body, and everlasting life after death ?

*Ans.* All this I steadfastly believe.

*Ques.* Wilt thou be baptized in this faith ?

*Ans.* This is my desire.

*Ques.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life.

*Ans.* I will endeavour so to do, God being my helper.

*Then shall the Minister ask the name of the person to be baptized, and repeating the same shall baptize him, saying :*

*N,* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. **AMEN.**



*Then shall be said the Lord's Prayer, all kneeling.*

Our Father, who art in heaven, Hallowed be thy name, Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

*The Minister may conclude with extempore prayer.*

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## II.

### RECEPTION OF MEMBERS.

#### 375. FORM OF RECEIVING PERSONS INTO THE CHURCH AFTER PROBATION.

*Upon the day appointed, all that are to be received shall be called forward, and the Minister addressing the congregation, shall say :*

DEARLY BELOVED BRETHREN,—The Scriptures teach us, that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel, to bring together, in one, all who are in Christ. The fellowship of the Church is the communion which its members enjoy one with another. The ends of this fellowship are the maintenance of sound doctrine, and of the ordinance of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness.

It is the duty of all men to unite in this fellowship, for it is

only those that be “planted in the house of the Lord, that shall flourish in the courts of our God.” Their more particular *duties* are to promote peace and unity; to bear one another’s burdens; to prevent each other’s stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among their *privileges* are peculiar incitements to holiness from the hearing of God’s Word, and sharing in Christ’s ordinances; the being placed under the watchful care of pastors, and the enjoyment of the blessings which are only promised to those who are of the household of faith. Into this holy fellowship the persons before you who have already received the sacrament for three months on trial, come seeking admission. We now propose, in the fear of God, to question them as to their faith and purposes, that you may know that they are proper persons to be admitted into the Church.

*Then the Minister may address the applicants in the following or similar language :*

DEARLY BELOVED,—You come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his followers, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties of membership in Christ’s Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purposes, by answering the following questions :—

*Ques.* Do you here, in the presence of God and of this congregation, renew the solemn consecration of yourself to God, and take upon you the sacred obligations involved and set forth in the holy ordinance of Baptism, and do you purpose that in heart and life, in death and for ever, you will be a true servant of God and of Christ ?

*Ans.* I do ;—such is my purpose, by God's help.

*Ques.* Do you believe in our Lord Jesus Christ, as the only, and all-sufficient, propitiation for the sins of mankind, and do you look to him for the remission of sin and eternal life ?

*Ans.* Such is my faith and hope.

*Ques.* Do you believe in the inspiration and divine authority of the Holy Scriptures, and accept the same as a sufficient rule of faith and practice ?

*Ans.* I do.

*Ques.* Will you cheerfully be governed by the rules of the Methodist Church of Canada, hold sacred the ordinances of God, and endeavour as much as in you lies, to promote the welfare of your brethren, and the advancement of the Redeemer's kingdom ?

*Ans.* I will.

*Ques.* Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church ?

*Ans.* I will.

*Then the Minister, addressing the Church, shall say :*

Brethren, you have heard the responses given to our inquiries. Have any of you any reason to allege why these

persons should not be received into full membership in the Church ?

*No objection being alleged, the Minister shall say to the Candidates :*

We welcome you to the Communion of the Church of God ; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship ; and may God grant that you may be a faithful and useful member of the Church militant, until you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

*Then shall the Minister offer extempore prayer.*

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### III.

## THE LORD'S SUPPER.

### 376. ORDER FOR ADMINISTRATION OF THE LORD'S SUPPER.

*While the collection for the poor is being taken up, the Minister shall say one or more of these sentences :*

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.  
Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in

heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them ; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man I restore him four-fold. Luke xix. 8.

He that soweth sparingly shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully. Let every man do according as he is disposed in his heart ; not grudgingly, or of necessity, for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain that we can carry nothing out. 1 Tim. 6, 7.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

But to do good, and to communicate, forget not ; for with such sacrifices God is well pleased. Heb. xiii. 16.

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? 1 John iii. 17.

He that hath pity upon the poor, lendeth to the Lord ; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble. Psalm xli. 1.

*While these sentences are being read, some fit person, appointed for that purpose, shall receive the alms for the poor ; and then bring them to the Minister, who shall place them upon the table.*

*After which the Minister shall say :*

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; draw near with faith and take this holy sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

*Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people devoutly kneeling and saying :*

Almighty God, Father of our Lord Jesus Christ, Maker

of all things, Judge of all men : we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father ; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. AMEN.

*Then shall the Minister say :*

O Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee ; have mercy upon us ; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. AMEN.

*The Collect.*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid ; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy Holy Name, through Jesus Christ our Lord.

*Then shall the Minister say :*

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. AMEN.

We do not presume to come to this thy Table, O merciful God, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, that we may evermore dwell in him, and he in us. AMEN.

*Then the Minister shall offer the Prayer of Consecration as followeth :*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he



was betrayed took bread ; and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat ; this is my body which is given for you ; do this in remembrance of me. Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins ; this do ye, as oft as ye shall drink it, in remembrance of me. AMEN.

*Then shall the Minister or Ministers first receive the Communion in both kinds : and proceed to deliver the same to the people also, in order, into their uncovered hands. And when he delivereth the bread he shall say :*

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

*And the Minister that delivereth the cup shall say :*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink of this in remembrance that Christ's blood was shed for thee, and be thankful.

*If the consecrated bread or wine be all spent before all have communed, the Minister may consecrate more by repeating the Prayer of Consecration.*

*When all have communed, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.*

*Then may the Minister say the Lord's Prayer: the people repeating after him every petition.*

Our Father who art in Heaven, Hallowed be thy name ; Thy Kingdom come ; Thy will be done on earth as it is in heaven ; Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, but deliver us from evil ; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. AMEN.

*After which may be said as followeth :*

O Lord, our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. AMEN.

*Then may be said :*

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son ; Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. AMEN.

*Then the Minister, if he see it expedient, may offer an extempore prayer ; and afterwards shall let the people depart with this blessing :—*

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. AMEN.

*N.B.—If the Minister be straightened for time, he may omit any part of the Service, except the Prayer of Consecration.*

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## IV.

## MATRIMONY.

## 377. FORM OF THE SOLEMNIZATION OF MATRIMONY.

*First, the banns of all that are to be married must be published in the Congregation, according to law (unless in cases where special license has been obtained).*

*At the time appointed for the solemnization of Matrimony, the Persons to be married standing together, the man at the right hand of the woman, the Minister shall say :*

Dearly beloved, we are gathered together here, in the sight of God, and in the presence of these witnesses, to join together this Man and this Woman in holy Matrimony ; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and the first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men ; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore, if any one can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

*And also speaking unto the persons that are to be married, he shall say :*

I require and charge you both, as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, ye do now confess it, for be ye well assured, that so many as are coupled together otherwise than as God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

*If no impediment is alleged, then shall the Minister say unto the Man :*

*M*, Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

*The Man shall answer :*

I WILL.

*Then shall the Minister say unto the Woman :*

*N*, Wilt thou have this man to be thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

*The Woman shall answer :*

I WILL.

*Then the Minister shall cause the Man with his right hand to take the Woman by the right hand, and to say after him as followeth :*

I, *M*, take thee *N*, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

*Then shall they loose their hands, and the Woman, with her right hand, taking the Man by the right hand, shall likewise say after the Minister :*

I, *N*, take thee *M*, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, till death us do part, according to God's holy ordinance: and thereto I plight thee my faith.

*When the parties desire to be married with a ring, the following form may be used :—The Man, placing the ring upon the fourth finger of the Woman's left hand, shall say after the Minister :*

With this Ring, a token and pledge of the Vow and Covenant now made between me and thee, I do thee wed, in the Name of the Father, and of the Son, and of the Holy Ghost.

*Then shall the Minister say :*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and

Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. AMEN.

*Then shall the Minister say :*

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from heaven, and bless them, and as thou didst send thy blessings upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. AMEN.

Almighty God, who at the beginning created our first parents, Adam and Eve, and sanctified and joined them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. AMEN.

*Then shall the Minister join their right hands together, and say :*

Those whom God hath joined together let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this

company, and thereto have pledged their faith either to other, and have declared the same by joining of hands, and by the giving and receiving of a ring, I pronounce that they are husband and wife together,—In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

*And the Minister shall add this blessing :*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you ; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. AMEN.

*Then shall the Minister say :*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

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## V.

## BURIAL OF THE DEAD.

## 378. FORM FOR THE BURIAL OF THE DEAD.

[N.B.—The following or some other solemn service shall be used.]

*The Minister meeting the corpse, and going before it shall say :*

I am the resurrection and the life, saith the Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die  
John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. 1 Tim. vi. 7 ; Job i. 21.

*At the grave, when the corpse is laid in the earth, the Minister shall say :*

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up, and is cut down as a flower : he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased :

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, and grant us at our last hour, such divine comfort and strength that, amid even the pains of death, we may glorify thee.

*Then, while the earth shall be cast upon the body by some standing by,  
the Minister shall say :*

Forasmuch as it has pleased Almighty God in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground ; earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible body of those who sleep in him shall be changed and made like unto his own glorious body ; according to the mighty working whereby he is able to subdue all things unto himself.

*Then shall be said.*

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence-

forth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

*Then shall the Minister say:*

Lord have mercy upon 'us,  
*Christ have mercy upon us,*  
Lord have mercy upon us.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. AMEN.

*The Collect.*

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him shall not die eternally; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and, at the general resurrection at the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. AMEN.

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

## VI.

## ORDINATION.

## 379. THE FORM OF ORDAINING MINISTERS.

[When the day appointed by the President is come, there shall be a Sermon, or Exhortation, declaring the duty and office of such as come to be admitted Ministers: how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

*After which one of the Ministers shall present unto the President all them that are to be ordained, and say,*

I present unto you these persons present to be ordained Ministers.

*Then their names being read aloud, the President shall say unto the People:*

Brethren, these are they whom we purpose, God willing, this day to ordain Ministers. For, after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the President shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

*Then shall be said the Collect, Epistle, and Gospel, as followeth,—*

*The Collect.*

Almighty God, giver of all good things, who by the Holy Spirit hath appointed ministers in thy Church ; mercifully behold these thy servants now called to the office of Ministers, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. **AMEN.**

*The Epistle (Eph. iv. 7-13):*

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

*The Gospel (John x. 1-16):*

Verily; verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have,

which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

*And that done, the President shall say unto them as hereafter followeth :*

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and of how great importance this office is whereunto you are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called : that is to say, to be messengers, watchmen, and stewards of the Lord ; to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always, therefore, in remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it shall happen the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God,

towards the spouse and body of Christ ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity ; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability is given of God alone ; therefore ye ought, and have need, to pray earnestly for his Holy spirit. And seeing that ye cannot compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures ; and, for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things long before this time : and that you have clearly determined, by God's grace, to give yourselves wholly



to this office, whereunto it has pleased God to call you : so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continue to pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by the daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties : ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in heart that you are truly called, according to the will of our Lord Jesus Christ, to the office of a Minister ?

*Ans.* I think so.

*The President.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures ?

*Ans.* I am so persuaded, and have so determined, by God's grace.

*The President.* Will you then give your faithful diligence always so to minister the doctrines, and sacraments, and discipline of Christ, as the Lord hath commanded?

*Ans.* I will do so, by the help of the Lord.

*The President.* Will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

*Ans.* I will, the Lord being my helper.

*The President.* Will you be diligent in prayers and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Ans.* I will endeavour so to do, the Lord being my helper.

*The President.* Will you be diligent to frame and fashion yourselves, and your families, according to the doctrines of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

*Ans.* I shall apply myself thereto, the Lord being my helper.

*The President.* Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

*Ans.* I will so do, the Lord being my helper.

*The President.* Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourself to their godly judgment ?

*Ans.* I will so do, the Lord being my helper.

*Then shall the President, standing up, say :*

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.

AMEN.

[After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things, for the which prayers there shall be silence kept for a space.]

*After which shall be said by the President (the persons to be ordained Ministers all kneeling), Veni, Creator, Spiritus, the President beginning, and the Ministers and others that are present answering, by verse, as followeth :*

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire.

Thou the anointing Spirit art,  
Who dost thy seven-fold gifts impart.

Thy blessed unction from above,  
Is comfort, life, and fire of love.

Enable with perpetual light  
The dulness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of thy grace.

Keep far our foes, give peace at home ;  
*Where thou art Guide, no ill can come.*  
Teach us to know the Father, Son,  
*And Thee, of both, to be but one :*  
That through the ages all along,  
*This may be our endless song ;*  
Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

*That done, the President shall pray in this wise :*

Almighty God and heavenly Father, who of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, pastors, and teachers, by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the external praise of thy Holy name ; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks : we praise and worship thee ; and we humbly beseech thee, by the same, thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit ; so that, as well by these

thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord : who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. AMEN.

*When this prayer is ended, the President, with two or more of the Ministers present, shall lay their hands severally upon the head of every one that receiveth the order of Ministers ; the receivers humbly kneeling, and the President saying :*

The Lord pour upon thee the Holy Ghost for the office and work of a Minister in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments ; in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

*Then the President shall deliver to every one of them, kneeling, the Bible into his hands, saying :*

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

*Then the President shall say :*

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation ; and that, in all our words and deeds, we may seek thy glory

and the increase of thy kingdom, through Jesus Christ our Lord. AMEN.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that, in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. AMEN.

The peace of God that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. AMEN.

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## VII.

### RENEWING THE COVENANT.

#### 300. THE FORM OF RENEWING THE COVENANT.

[After a short sermon, impressing upon every soul the importance of giving himself to God, and that without delay, each Minister is recommended, on his first tour round his Circuit in the New Year, beginning the first Sabbath in January, to read the following directions, or some of them, in every congregation, and persuade as many as possible to make solemn Covenant with God, and by Divine grace, to keep the Covenant inviolate unto the day of His coming:]

I. Get these three principles fixed in your heart: That things eternal are much more considerable than things temporal; that things not seen are as certain as the things that are seen; that upon your present choice depends your eternal lot. Choose Christ and his ways, and you are

blessed for ever ; refuse, and you are undone for ever.  
And then,

## II. Make your choice.

Turn either to the right hand or to the left ; lay both parts before you, with every link of each ; Christ with his yoke, his cross, and his crown : or, the devil, with his wealth, his pleasure, and curse ; and then put it to yourselves thus : "Soul, thou seest what is before thee, what wilt thou do ? Which wilt thou have, either the crown or the curse ? If thou choosest the crown, remember that the day thou takest this, thou must be content to submit to the cross and yoke, the service and the sufferings of Christ, which are linked to it. What sayest thou ? Hadst thou rather take the gains and pleasures of sin, and venture on the curse ? Or wilt thou yield thyself to Christ, and so make sure of the crown ?"

If your hearts fly off, and would fain waive the business, leave them not so. If you be unresolved, you are resolved. If you remain undetermined for Christ, you are determined for the devil. Therefore, give not off, but follow your hearts from day to day ; let them not rest till the matter be brought to an issue ; and see that you make a good choice.

This is your choosing the good part, God and the blessedness of the world to come, for your portion and happiness ; and in this is included your renouncing the world and worldly happiness.

## III. Embark with Christ.

Adventure yourselves with him ; cast yourselves upon his righteousness, as that which shall bring you to God ; as a poor captive exile that is cast upon a strange land, a land of

robbers and murderers, where he is ready to perish, and having no hope, either of abiding there, or of escaping home with life ; and meeting at length with a pilot, that offers to transport him safely home, he embarks with him, and ventures himself, and all he hath, in his vessel. Do you likewise : you are exiles from the presence of God, and fallen into the hands of robbers and murderers ; your sins are robbers, your pleasures are robbers, your companions are robbers and thieves. If you stay where you are you perish ; and escape home of yourself you cannot. Christ offers, if you will venture with him, he will bring you home, he will bring you to God. Will you now say to him, " Lord Jesus, wilt thou undertake for me ? Wilt thou bring me to God, bring me into the Land of Promise ? With thee will I venture myself ; I cast myself upon thee, upon thy blood, and thy righteousness ; I lay up all my hopes, and venture my whole interest, soul and body, with thee."

This is closing with Christ as your Priest. And in this is included your renouncing your own righteousness : you can never, you will never, cast yourselves on him alone, till all your hopes in yourselves have given up the ghost.

There are two things which must necessarily be supposed, in order to a sinner's coming to Christ :

1. A deep sense of his sin and misery.
2. An utter despair of himself, and all things else besides Christ.

(1) A deep sense of sin and misery.

No man will regard a Saviour that doth not see himself a sinner ; the whole regard not the physician. Therefore, it is said, that the Spirit of God, when he should come to



christianize the world, should, in the first place, "convince the world of sin." (John xvi. 8.) He shall convince the world of sin; he shall demonstrate them sinners, bring up their sins before their eyes; bring home their sins upon their consciences, and make them see them, and feel themselves most vile and filthy. Sin hides itself from the sinner's eyes, and all its vileness and deformity. But the Spirit of God plucks off the mantle, and makes sin appear to be sin; makes all the sinner's gods appear to be as so many devils; brings forth the blackness and filthiness of sin into sight, and makes the sinner see himself an unclean and abominable creature; and, withal, he brings forth the guilt of sin, awakens the sinner's conscience, and fills him with fear, terror, and amazement. In this respect he is called the Spirit of bondage, that works fear and trouble in the heart. The Spirit's awakening a sleepy sinner, is a kind of awakening in hell. "Lord, what am I? What mean these legions round about me, these chains and fetters that are upon me? What means this black roll before mine eyes, of curses, and wrath, and woes? Lord, where am I? Have I been playing and sporting, and making merry, and my soul in such a case as this? But is there no hope of escaping out of this wretched state? I see there is no abiding thus. I am but a dead man, if I continue as I am. What must I do to be saved?"

When he is brought to this, there is some way made for his entertainment with Christ; yet this is not all that is needful, but he further must be brought to—

(2) An utter despair of himself, and all things else without Christ.

Being made sensible of his sin and his danger, a sinner will look for help and deliverance ; but he will look everywhere else before he will look unto Christ ; nothing will bring a sinner to Christ but absolute necessity. He will try to forsake his sins, and to see if by these means he may escape. He will have recourse to prayers, and sermons, and sacraments, and search if there be not salvation in them. But all these, though they be useful in their places, and indeed necessary, yet, looking no further, the sinner sees there is no salvation in them ; his righteousness cannot save him,—this is but rags ; his duties cannot save him,—these may be reckoned among his sins ; ordinances cannot save him,—these are but empty cisterns ; and all tell him, “You knock at a wrong door ; salvation is not in us.” “Well, the Lord be merciful unto me,” saith the sinner. “What shall I do ? Abide as I am I dare not, and how to help myself I know not : my praying will not save me ; my hearing will not ; if I give all my goods to the poor, if I should give my body to be burned, all this would not save my soul. Woe is me ! what shall I do, and whither shall I go ?”

And now being brought to this distress, to this utter loss, his despair drives him to the only door of hope that is left open. Then Christ will be acceptable, when he sees none but Christ can save him. The Apostle tells us, “We are kept under the law, shut up unto the faith that should afterwards be revealed.” (Gal. iii. 23.) All other doors were shut up against us ; there was no hope of escaping but by that one door which was left open. “The faith that was afterwards to be revealed.” As the besieged in a city, that

have every gate blocked up, and but one difficult passage left open, by which there is any possibility of escaping, thither throng for the saving of their lives ; they are shut up unto that door, to which (if there had been another way open) they would never have come.

And as Christ will never be accepted, so can the sinner never be received of him, till he lets go all other props, and trusts in Him alone. Christ will have no sharer with him in the work of saving souls. "If ye seek me, let these go their way," as he said in another case ; let not only your sins go, but all dependence on your righteousness, all the refuge of lies wherein you have trusted ; let all go, if you will have me to be a refuge to you. I came not to call the righteous ; If I should, they would not come, or if they come, let them go as they came, let them go to their righteousness in which they trust ; and let naked, destitute sinners, distressed sinners, come to me ; who am come to this end, to seek and to save them that are lost.

Sinners, will you come now ? Will you venture here ? For this your adventuring on Christ, you have this three-fold warrant :—

1. God's ordination. This is he whom God the Father hath appointed, and sent into the world, to bring back his exiles to himself, to save sinners. This is he whom God the Father hath sealed, hath marked him out for that chosen person in whom is salvation ; hath sealed him for his commission, for the redeeming and reconciling the world to himself. As God said unto the three friends of Job, when he was angry with them, "Go to my servant Job, and he shall offer sacrifice for you ; he shall pray for you, for him

will I accept." (Job xlii. 8.) So to sinners: Go, saith the Lord, to my servant Jesus; he shall offer sacrifice for you, he shall make reconciliation for you. "Behold my servant whom I uphold, mine Elect in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles." (Isaiah xlii. 1.)

2. God's command, "This is his commandment, That we should believe on the name of his Son Jesus Christ." (1 John iii. 23.)

3. The promise of God: "Behold I lay in Sion a chief corner-stone, elect, precious: he that believeth on him shall not be confounded." (1 Peter ii. 6.)

Now, having this three-fold warrant—the warrant of God's ordination, command, and promise—you may be bold to adventure on Christ, and to apply yourself to him thus: "Lord Jesus, here I am, a poor captive exile, a lost creature, an enemy to God, under his wrath and curse. Wilt thou, Lord, undertake for me, reconcile me to God, and save my soul? Do not, Lord, refuse me; for if thou refuse me, to whom then shall I go? Art not thou he, and he alone, whom God the Father hath sealed, the Saviour of sinners? The Lord God hath sent me to thee, hath bid me come; he hath commanded me to believe, and cast myself upon thee. Lord Jesus, wilt thou refuse to help a distressed creature, whom the Father hath sent to thee for thy help? If I had come on my own head, or in my own name, thou mightest well have put me back; but since I come at the command of the Father, reject me not! Lord, help me! Lord, save me! Art thou not he, concerning whom the Father hath promised, 'He that believeth on him shall not be con-

founded?' I come, Lord; I believe, Lord; I throw myself upon thy grace and mercy; I cast myself upon thy blood. Do not refuse me. I have nowhere else to go. Here I will stay, I will not stir from thy door; on thee will I trust, and rest and venture myself. God hath laid my help on thee, and on thee I lay my hope for pardon, for life, for salvation. If I perish, I perish on thy shoulders; if I sink, I sink on thy vessel; if I die, I die at thy door."

#### IV. Resign and deliver up yourselves to God in Christ.

"Yield yourselves to the Lord," that is, as his servants; give up the dominion and government of yourselves to Christ. "Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Yield yourselves so to the Lord, that you may henceforth be the Lord's: "I am thine," saith the Psalmist. Those that yield themselves to sin and the world, their heart says, "Sin, I am thine: world, I am thine;—riches, I am yours; pleasures, I am yours." "I am thine," saith the Psalmist; devoted to thy fear, dedicated to thy service. "I am thine, save me." Give yourselves to Christ, sinners; be devoted to his fear.

And this giving yourself to him must be such as supposes that ye be heartily contented,—

1. That he appoint you your work.
2. That he appoint you your station.

(1) That he appoint you your work: That he put you to whatsoever he pleaseth. Servants, as they must do their master's work, so they must do that work which their

master appoints them ; they must be for any work their master hath for them to do ; they must not pick and choose : "This I will do, and that I will not do : " they must not say, "This is too hard," or "This is too mean," or "This may be well enough let alone." Good servants, when they have chosen their master, will let their master choose their work, and will not dispute his will, but do it.

Christ hath many services to be done ; some are more easy and honourable, others more difficult and disagreeable ; some are suitable to our inclinations and interests, others are contrary to both. In some we may please Christ, and please ourselves ; as, when he requires us to feed and clothe ourselves, to provide things honest for our maintenance. Yea, and there are some spiritual duties that are more pleasing than others ; as, to rejoice in the Lord, to be blessing and praising God, to be feeding ourselves with the delights and comforts of religion : these are the sweet works of a Christian. But then there are other works, wherein we cannot please Christ but by denying ourselves : as, giving and lending, bearing and forbearing, reproving men for their sins, withdrawing from their company, witnessing against their wickedness, confessing Christ and his name, when it will cause us shame and reproach ; sailing against the wind, swimming against the tide, steering contrary to the times, parting with our ease, our liberties, and our accommodations for the name of our Lord Jesus.

[It is desirable that the whole of this Tract be prayerfully pondered in private by those who purpose to enter into the Covenant ; but, to shorten the service, the Ministers may here begin to read, on occasion of the annual renewal of the Covenant in the Methodist Societies.]

It is necessary, beloved, to sit down, and consider what it will cost you to be the servants of Christ, and take a thorough survey of the whole business of Christianity, and not to be engaged thoughtlessly to you know not what.

First, see what it is that Christ doth expect, and then yield yourselves to his whole will. Do not think of compounding or making your own terms with Christ : that will never be allowed you.

Go to Christ, and tell him, "Lord Jesus, if thou wilt receive me into thy house, if thou wilt but own me as thy servant, I will not stand upon terms ; impose upon me what conditions thou pleassest, write down thine own articles, command me what thou wilt, put me to anything thou seest good ; let me come under thy roof, let me be thy servant, and spare not to command me : I will be no longer mine own, but give up myself to thy will in all things."

(2) Let him appoint you your station and condition ; whether it be higher or lower, a prosperous or afflicted state. Be content that Christ should choose your work and choose your condition ; that he should have the command of you, and the disposal of you : "Make me what thou wilt, Lord, and set me where thou wilt : let me be a vessel of silver or gold, or a vessel of wood or stone, so I be a vessel of honour, of whatsoever form or metal, whether higher or lower, finer or coarser, I am content ; if I be not the head, or the eye, or the ear, one of the nobler and more honourable instruments thou wilt employ, let me be the hand, or the foot, one of the most laborious, the lowest, and most contemptible of all the servants of the Lord ; let my dwelling be in the dust, my portion in the wilderness, my name

and lot amongst the hewers of wood and drawers of water among the door-keepers of thy house : anywhere, where I may be serviceable. I put myself wholly into thy hands ; put me to what thou wilt, rank me with whom thou wilt ; put me to doing ; put me to suffering ; let me be employed for thee, or laid aside for thee ; exalted for thee, or trodden under foot for thee ; let me be full, let me be empty, let me have all things, let me have nothing ; I freely and heartily resign all to thy pleasure and disposal."

This is closing with Christ as your King and Sovereign Lord ; and in this is included your renouncing the devil and all his works, the flesh and its lusts ; together with your consenting to all the laws and ordinances of Christ and his providential Government.

Beloved, such an agreement with Christ as you have here been exhorted to, is that wherein the essence of Christianity lies. When you have chosen the incorruptible crown,—that is, when you have chosen God to be your portion and happiness,—when you have adventured, and laid up your whole interest and all your hopes with Christ, casting yourself wholly upon the merits of his death ; when you have understandingly and heartily resigned yourselves to him, resolving for ever to be at his command, and at his disposal ; then you are Christians indeed, and never till then. Christ will be the Saviour of none but his servants. He is the Author of eternal salvation to those who obey him ; Christ will have no servants but by consent ; his people are a willing people ; Christ will accept of no consent but *in full* to all he requires ; he will be all in all, or he will be nothing.

Next confirm and complete all this by solemn covenant.



Give yourselves to the Lord as his servants, and bind yourselves to him as his covenant servants.

Upon your entering into covenant with God, the covenant of God stands firm to you : God gives you leave, every one, to put in his own name into the covenant grant ; if it be not found there at last it will be your own fault ; if it be not there, there will be nothing found in the whole covenant belonging unto you ; if it be there, all is yours ; if you have come into the bond of the covenant, you shall have your share in the blessings of the covenant. "Thou hast avouched the Lord this day to be thy God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments, to hearken to his voice ; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee." (Deut. xxvi. 17, 18.) Observe it : The same day that they avouched the Lord to be their God, the same day the Lord avouched them to be his peculiar people. The same day that they engaged to keep the commandments of God, the same day the Lord engaged to keep his promise with them.

There is a two-fold covenanting with God. In *profession*, or in *reality* ; an entering our names, or an engaging our hearts. The former is done in baptism, by all that are baptized, who, by receiving the seal of the Covenant, are visibly, or in profession, entered into it. The latter is also two-fold :

1. **VIRTUAL.** Which is done by all those that have sincerely made that closure with God in Christ, which we have spoken of. Those that have chosen the Lord, embarked with Christ, resigned, and given themselves to the Lord, have virtually covenanted with him.

2. **FORMAL.** Which is our binding ourselves to the Lord by solemn vow or promise to stand to our choice. And this may be either inward in the soul, or outward, and expressed either by word, lifting up the hands, subscribing with the hand, or the like; and by how much the more express and solemn our covenanting with God is, by so much the more sensibly and strongly is it likely to hold our hearts to him.

Now, that which we would persuade you to, is this solemn and express covenanting with God; and in order to the putting this matter into practice, take these few directions:

1. Seek earnestly his special assistance, and gracious acceptance of you.

2. Consider distinctly all the conditions of the Covenant, as they have been laid before you.

3. Search your hearts, whether you either have already or can now freely make such a closure with God in Christ, as you have been exhorted to. Especially consider what your sins are, and examine whether you can resolve to forego them all. Consider what the laws of Christ are, how holy, strict, and spiritual, and whether you can, upon deliberation, make choice of them all (even those that most cross your interests and corrupt inclinations), as the rule of your whole life.

First. Be sure you be clear in these matters; see that you do not lie unto God.

Secondly. Compose your spirits into the most serious frame possible, suitable to a transaction of so high importance.

Thirdly. Lay hold on the covenant of God, and rely upon his promise of giving grace and strength, whereby

you may be enabled to perform your promise. Trust not to your own strength, or to the strength of your own resolutions, but take hold on his strength.

Fourthly. Resolve to be faithful. Having engaged your hearts, opened your mouths, and subscribed with your hands to the Lord, resolve in his strength never to go back.

[Here let the Minister request all who are willing to engage in the renewal of the Covenant, to signify it by standing up, after which, in the name of the congregation, he shall open his lips to the Lord, in these words, all devoutly kneeling :]

O most holy and most merciful God ! for the passion of thy Son, we beseech thee accept of us poor prodigals now prostrating ourselves at thy door. We have fallen from thee by our iniquity and are by nature heirs of death, and a thousand-fold more children of hell by our sinful practice ; but of thine infinite grace thou hast promised mercy to us in Christ, if we will but turn to thee with all our hearts ; therefore, upon the call of thy Gospel, we are now come in, and, throwing down our weapons, submit ourselves to thy mercy.

And because thou requirest, as the condition of our peace with thee, that we should put away our idols, and be at defiance with all thine enemies, which, we acknowledge, we have wickedly sided with against thee, we here, from the bottom of our hearts, renounce them all ; firmly covenanting with thee not to allow ourselves in any known sin, but conscientiously to use all the means that we know thou hast prescribed for the death and utter destruction of all our corruptions. And whereas, formerly, we have inordinately let out our affections upon the world, we do here

resign our hearts to thee; humbly protesting before thy glorious Majesty, that it is our firm resolution, and that we do unfeignedly desire grace from thee, that when thou shalt call us hereunto, we may practise this our resolution, to forsake all that is dear unto us in this world, rather than turn from thee to the ways of sin; and that we will watch against all temptations, whether of prosperity or adversity, lest they should withdraw our hearts from thee, beseeching thee also to help us against the temptations of Satan, to whose wicked suggestions we resolve, by thy grace, never to yield. And because our own righteousness is but filthy rags, we renounce all confidence therein; and acknowledge that we are of ourselves hopeless, helpless, undone creatures, without righteousness or strength.

And forasmuch as thou hast, of thy boundless mercy, offered most graciously to us, wretched sinners, to be again our God through Christ, if we would accept of thee; we call heaven and earth to record this day, that we do here solemnly avouch thee for the Lord our God; and with all possible veneration, bowing our souls under the feet of thy most sacred Majesty, we do here give up ourselves to thee, the Lord Jehovah, Father, Son, and Holy Ghost, for thy servants; promising and vowing to serve thee, in holiness and righteousness, all the days of our lives.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, we do here, upon our bended knees, accept of him, as the only new and living way by which sinners may have access to thee.

O blessed Jesus, we come to thee hungry, wretched, miserable, blind, and naked; guilty, condemned malefac-

tors, unworthy to wash the feet of the servants of our Lord, much more to be joined in covenant to the King of Glory ; but since such is thine unparalleled love, we here, with all our power, accept thee, and take thee for our head and Lord ; for better, for worse ; for richer, for poorer ; for all times and conditions, to love, honour, and obey thee before all others, and this to the death. We embrace thee in all thy offices ; we renounce our own worthiness, and do here avow thee for the Lord, our righteousness ; we renounce our own wisdom, and do here take thee for our only guide ; we renounce our own will, and do take thy will for our law.

And since thou hast told us we must suffer if we will reign, we do here covenant with thee, to take our lot as it falls with thee, and, by thy grace assisting, to run all hazards with thee ; verily purposing, that neither life nor death shall part between thee and us.

And because thou hast been pleased to give us thy holy laws as the rule of our lives, and the way in which we should walk to thy kingdom, we do here willingly put ourselves under thy yoke, and set our shoulders to thy burden ; and subscribing to all thy laws, as holy, just and good, we solemnly take them as the rule of our words, thoughts, and actions ; promising that, though our flesh contradict and rebel, we will endeavour to order and govern our whole lives according to thy direction.

[Here shall follow a season of silent prayer. Then the whole congregation, led by the Minister, shall repeat audibly the following words :]

Now, Almighty God, Searcher of Hearts, thou knowest that I make this Covenant with thee this day without any

known guile or reservation, beseeching thee, if thou espieest any flaw or falsehood therein, that thou wouldst discover it to me, and help me to do it aright.

And now glory be to thee, O God the Father, whom I shall be bold, from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me, and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer.

Glory be to thee, O God the Holy Ghost, who, by the finger of thine Almighty power, hast turned about my heart from sin to God.

O great Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenant-friend, and I, through thine infinite grace, have become thy covenant-servant. • Amen. And the covenant which I have made on earth, let it be ratified in heaven.

[The Minister may here conclude with singing and extemporaneous prayer.]

NOTE.—*To Members of the Church.*—This covenant we advise you to make, not only in heart, but in word; not only in word, but in writing; and that you would, with all possible reverence, spread the writing before the Lord, as if you would present it to him as your act and deed; and when you have done this, set your hand to it; keep it as a memorial of the solemn transactions that have passed between God and you, and that you may have recourse to it in doubts and temptations.

## VIII.

## LAYING A CORNER-STONE.

## 381. FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

*The Minister standing near the place where the stone is to be laid,  
shall say unto the Congregation :*

DEARLY BELOVED, We are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. In all ages his servants have separated certain places for his worship ; Jacob erected a stone in Bethel for God's house ; Moses made a tabernacle in the desert ; and Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favourably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on our undertaking.

*Let an appropriate Hymn be sung.*

*Then shall the Minister say :*

Let us pray.

Most Glorious God, heaven is thy throne, and the earth is thy footstool ; what house then can be builded for thee,

or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks to thee, O God, that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking.

AMEN.

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man.

AMEN.

May peace and harmony prevail in the counsels of thy servants. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name; through Jesus Christ our Lord.

AMEN.

Grant that all who shall hereafter worship thee in the temple here to be builded, may so serve and please thee in all holy exercises of godliness, that in the end they may come to the holy place, made without hands, whose builder and maker is God. AMEN.

Hear us, O Lord, for thou art our God in whom we trust.



And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy glorified saints, eternally praise thee for all thy goodness vouchsafed unto us on earth, and laid up for us in heaven. AMEN.

Accept these our prayers, we beseech thee, for the sake of thy dear Son, who has taught us when we pray to say, "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil." AMEN.

*Then shall the Minister read the following Psalm, or the Minister and people may read it in alternate verses; the parts in italics to be read by the people.*

PSALM CXXXII.

Lord, remember David, and all his afflictions :

*How he swore unto the Lord, and vowed unto the mighty God of Jacob ;*

Surely I will not come into the tabernacle of my house, nor go up into my bed ;

*I will not give sleep to mine eyes, or slumber to mine eyelids,*

Until I find out a place for the Lord,

*A habitation for the mighty God of Jacob.*

Lo, we heard of it at Ephratah : we found it in the fields of the wood.

*We will go into his tabernacle; we will worship at his footstool.*

Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

*Let thy priests be clothed with righteousness ;*

And let thy saints shout for joy.

*For thy servant David's sake turn not away the face of thine anointed.*

The Lord hath sworn in truth unto David ; he will not turn from it ;

*Of the fruit of thy body will I set upon thy throne.*

If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.

*For the Lord hath chosen Zion ; he hath desired it for his habitation.*

This is my rest forever ; here will I dwell ; for I have desired it.

*I will abundantly bless her provision :*

I will satisfy her poor with bread.

*I will clothe her priests with salvation :*

And her saints shall shout aloud for joy.

*There will I make the horn of David to bud :*

I have ordained a lamp for mine anointed.

*His enemies will I clothe with shame :*

But upon himself shall his crown flourish.

*The Lesson.* 1 Cor. iii. 9-23.

For we are labourers together with God ; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But

let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

*Then shall follow the Sermon, or an Address suitable to the occasion, after which the contributions of the people shall be received.*

*Then shall the Minister, standing by the stone, exhibit to the congregation a vessel to be placed in an excavation of the stone. [It may contain a copy of the Bible, the Hymn Book, the Discipline, Church periodicals of recent date, the names of the Pastor, Trustees, and*

Building Committee of the Church, with such other documents and articles, as as may be desired. A list of these may be read.] *After which the person thereto appointed shall deposit the vessel in the stone and cover it ; and shall lay the stone, assisted by the builder, saying :*

In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner-stone for the foundation of a house to be builded and consecrated to the service of the Methodist Church of Canada. AMEN.

*The service may conclude with extemporary prayer, the Lord's prayer, and the benediction.*

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## IX.

### DEDICATION OF A CHURCH.

#### 382. FORM FOR THE DEDICATION OF A CHURCH.

*The Congregation being assembled in the Church, the Minister shall say :*

DEARLY BELOVED, The Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. Let us not doubt that he will approve our purpose of dedicating this house for the performance of the several offices of religious worship ; and let us now devoutly join in praise to Almighty God that this godly undertaking hath been so far completed ; and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship in this place.

*Let an appropriate Hymn be sung, and extemporary prayer be offered, the congregation all kneeling during prayer :*

*Then shall the Minister, or some one appointed by him, read—The First Lesson : 2 Chron. vi. 1, 2, 18-21, 40-42 ; vii. 1-4.*

Then said Solomon, the Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men upon the earth ? Behold heaven and the heaven of heavens cannot contain thee, how much less this house which I have built ! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee : that thine eyes may be open upon this house day and night, upon the place whereof thou hast said thou wouldst put thy name there ; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place, hear them from thy dwelling-place, even from heaven ; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed ; remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good ; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

*The Second Lesson.* Heb. x. 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; and having a High Priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering ; (for he is faithful that promised ;) and let us consider one another to provoke unto love and to good works ; not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

*Then shall a hymn be sung ; after which the Minister shall deliver a Sermon suitable to the occasion ; and after the Sermon the contributions of the people shall be received.*

*Then shall the Minister read the following Psalm, or the Minister and the Congregation shall read it alternately ; the parts in italics to be read by the Congregation :*

PSALM CXXII.

I was glad when they said unto me, Let us go into the house of the Lord.

*Our feet shall stand within thy gates, O Jerusalem.*

Jerusalem is builded as a city that is compact together.

*Whither the tribes go up, the tribes of the Lord,*

Unto the testimony of Israel, to give thanks unto the name of the Lord.

*For there are thrones of judgment, the thrones of the house of David.*

Pray for the peace of Jerusalem :

*They shall prosper that love thee.*

Peace be within thy walls.

*And prosperity within thy palaces.*

For my brethren and companions' sakes, I will now say,  
Peace be within thee.

*Because of the house of the Lord our God I will seek thy good.*

*Then let the Trustees stand up before the Minister, and one of them, or some one in their behalf, say unto him :*

We present unto you this building, to be dedicated as a Church for the worship and service of Almighty God.

*Then shall the Minister request the Congregation to stand, while he repeats the following*

### DECLARATION.

DEARLY BELOVED,—It is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy undertaking to erect this Church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the holy sacraments, and for all other exercises of religious worship and service, according to the discipline and usages of the Methodist Church of Canada. And, as the dedication of the temple is vain without the solemn consecration of the worshippers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him let our labours and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this our solemn act, let us pray.

*The Congregation kneeling, the Minister shall offer the following prayer :*

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us ; yet



we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this the work of our hands ; receive the prayers and intercession of all thy servants who shall call upon thee in this house ; and give them grace to prepare their hearts to serve thee with reverence and godly fear ; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness ; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with pure hearts, bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. AMEN.

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism, may be found at last in the number of thy faithful children. AMEN.

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with true repentance, faith, and charity ; and being filled with thy grace and heavenly benediction, may obtain remission of their sins, and all other benefits of his death. AMEN.

Grant, O Lord, that by thy holy word, read and preached in this place, and by the Holy Spirit grafting it inwardly in the heart, the hearers thereof may perceive and know what things they ought to do, and may receive power to perform the same. AMEN.

Now, therefore, arise, O Lord, and come unto this place of thy rest, thou and the ark of thy strength. Let thine eye be open towards this house day and night ; and let

thine ears be attent to the prayers of thy children, which they shall offer unto thee in this place : and do thou hear them from heaven, thy dwelling-place, and when thou hearest, forgive. O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. AMEN.

*The service may conclude with the Doxology and Benediction.*



## APPENDIX I.

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### COURSES OF STUDY TO BE PURSUED BY CANDIDATES FOR THE MINISTRY OF THE METHODIST CHURCH OF CANADA.

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#### I.—FOR CANDIDATES WHO ARE NOT GRADUATES IN ARTS.

##### . PRELIMINARY COURSE.

For the May Examinations of 1883 the subjects will be the Preliminary Course as provided in the Discipline of 1878, with Burwash's Edition of Wesley's Sermons ; and thereafter, commencing with the May Examinations of 1884, the standard of admission to the Ministry of our Church shall be a Certificate of Matriculation in any accredited University, or what may be deemed an equivalent by the Board of Examiners of the Conference concerned ; it being understood that the equivalent shall be in the same subjects as prescribed by Victoria University for the West and Mount Allison Wesleyan College for the East ; and, in addition thereto, the Candidate will be required to pass a satisfactory examination in the "Catechism of the Wesleyan Methodists," No. II., revised edition, and Burwash's Edition of Wesley's Sermons, I. to XX.

## FIRST YEAR'S COURSE.

1. *Biblical Introduction* :—

Angus' Hand Book, Pt. I., Chaps. I. to III., inclusive

2. *Biblical History* :—

Smith's New Testament History.

“ Old Testament History.

3. *Theology* :—

Wesley's Sermons, I. to LVI. (Burwash.)

4. \* *Exegesis* :—

The Sermon on the Mount, in Greek.

## SECOND YEAR'S COURSE.

1. *Hermeneutics* :—

Angus' Hand Book, Pt. I., Chaps. IV. and V.

2. \* *Exegesis* :—

Gospel of St. John, in Greek, Chaps. I. to X. inclusive.

3. *Church History* :—

Blackburn's History of the Christian Church.

4. *Theology* :—

Pope's Theology, Vol. I.

## THIRD YEAR'S COURSE.

1. \* *Exegesis* :—

The Epistle to the Romans in Greek, Chaps. I. to XI.  
inclusive, with Beet's Commentary on Romans.

2. *Rhetoric* :—

Bain's.

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\* In cases when the Candidate has been admitted without a knowledge of Greek, the examination in Exegesis will be based upon the Text of the Revised Edition of the New Testament

3. *Church History* :—

Steven's History of Methodism to the death of Wesley.

4. *Theology* :—

Pope's Theology, Vol. II. and Shedd's History of Doctrine, Vol I.

## FOURTH YEAR'S COURSE.

1. *Theology* :—

Pope's Theology, Vol. III.

2. *Apologetics* :—

Wright's Logic of Christian Evidences, and Diman's Theistic Argument.

3. *Logic* :—

Milne's Elementary Notions of Logic, and Day's Logical Praxis.

4. *Metaphysics* :—

Murray's Hamilton.

## II.—FOR CANDIDATES WHO ARE GRADUATES IN ARTS.

## PRELIMINARY COURSE.

1. *Theology* :—

Wesley's Sermons (Burwash); "Catechism of the Wesleyan Methodists," No. II., Revised Edition.

2. *Biblical History* :—

Smith's New Testament.

## FIRST YEAR'S COURSE.

1. *Biblical Introduction* :—

Angus' Hand-Book, Part I.

2. *Theology* :—

Fletcher's Checks, I.—V.

## SECOND YEAR'S COURSE.

1. *Biblical History* :—

Smith's Old Testament.

2. *Theology* :—

Wright's Logic of Christian Evidences, and Diman's Theistic Argument.

## THIRD YEAR'S COURSE.

1. *Exegesis* :—

Westcott on the Canon ; Matthew's Gospel, Sermon on the Mount, in Greek ; John's Gospel, in Greek, with Notes in Ellicott's Handy Commentary.

2. *Church History* :—

Kurtz' History of the Church to the Reformation.

3. *Theology* :—

Pope's Theology, Vols. I. and II.

## FOURTH YEAR'S COURSE.

1. *Exegesis* :—

Epistle to the Romans, in Greek, with Beet's Commentary. Westcott and Hort's Introduction to Greek Testament, Vol. II.

2. *Church History* :—

Fisher's History of the Reformation ; Steven's History of Methodism to the death of Wesley.

3. *Theology* :—

Pope's Theology, Vol. III., and Shedd's History of Doctrine, Vol. I.

4. *Discipline of the Methodist Church of Canada.*

## III.—FOR PROBATIONERS AT COLLEGE.

## FIRST YEAR'S COURSE.

1. Systematic Theology.
2. Exegesis: The Greek Testament.
3. Homiletical Studies: Rhetoric, and the English Language.
4. Logic.
5. Church History, or Hebrew, or Selections from the Vulgate, or Natural Science.

## SECOND YEAR'S COURSE.

1. Systematic Theology.
2. Exegesis of the New Testament in Greek.
3. Homiletical Studies and Elocution.
4. Metaphysics.
5. Church History, or Hebrew, or Selections from the Septuagint or Natural Science.

## THIRD YEAR'S COURSE.

1. Historical Theology.
2. Exegesis of the New Testament in Greek.
3. Homiletical Studies.
4. Ethics and Evidences.
5. Old Testament Exegesis, or Natural Science, or Patristic Selections.

NOTE.—The Edition of the Greek Testament (issued in separate volumes), edited by the Rev. J. J. O. Perowne, D.D., Dean of Peterborough, together with the critical helps therein, is strongly recommended to students.

## IV.—POUR LES PROPOSANTS DANS L'ŒUVRE FRANCAISE.

## PRELIMINAIRE.

1. Grammaire Française et Composition.
2. Arithmétique et Géographie.
3. Histoire Ancienne et Moderne (Lenormant).
4. Catéchisme Méthodiste, No. II.
5. XXV. Articles de Religion et Règles, générales de l'église Méthodiste.

## PREMIERE ANNEE.

1. Vie de Jean Wesley (Lelievre).
  2. Voie du Salut (Wesley).
  3. Perfection Chrétienne (Wesley).
  4. Manuel de la Bible (Angus), Part I., Chaps I. à III.
  5. Etude Biblique (Godet), Vol. I.
  - 6 Histoire de la Réformation (D'Aubigné), Vol. I.
  7. Philosophie Naturelle (Ganot), livres, I. et II.
- On requiert la lecture des sermons de Wesley, 1<sup>re</sup> Serie, No. 1 à 26.

## DEUXIEME ANNEE.

1. Manuel de la Bible (Angus), Part. I., Chaps. IV. à VII.
2. Et Biblique (Godet) Vol. II.
3. Histoire de la Réformation (D'Aubigne), Vol. II.
4. Histoire de la Litterature Française (Vinet) Vol. I.
5. Philosophie Naturelle (Ganot), livres III. et IV.
6. Histoire de l'Eglise (Bonnefon).
7. Rhétorique (Girard).

On requiert la lecture des sermons de Wesley, 1<sup>re</sup> Serie, No. 27 à 52.



## TROISIEME ANNEE.

1. Manuel de la Bible (Angus), Part II., Chaps. I. à IV.
2. Histoire de la Réformation (D'Aubigné), Vol. III.
3. Histoire de la Litterature Française (Vinet), Vol. II.
4. Histoire de la Théologie Protestante (Dorner) Part I.
5. Homilétique (Vinet).
6. Philosophie Naturelle (Ganot), livres VI. et VII.
7. Epître de St. Jacques (Chapuis),

## QUATRIEME ANNEE.

1. Manuel de la Bible (Angus), Part. II., Chaps. V. à VII.
2. Histoire de la Réformation (D'Aubigné), Vol. IV. et V.
3. Histoire de la Théologie Protestante (Dorner), Part II.
4. Christianisme des Premiers Siecles (De Pressensé).
5. Philosophie Naturelle (Ganot), livres VIII. et IX.
6. Discipline de l'Eglise Methodiste de Canada.

NOTE.—The proper editions of all the books in these Courses of Study are kept on hand in the Book Rooms at Toronto, Halifax, and Montreal.



## APPENDIX II.

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### GENERAL CONFERENCE APPOINTMENTS.

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#### 1. General Conference Officers.

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" Edward H. Dewart, D.D .....	Toronto, Ont.
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*Treasurer of General Conference Fund.*

Rev. S. Rose, D.D.

**8. General Conference of 1886.**

The next General Conference of the Methodist Church of Canada shall assemble in the Metropolitan Church, Toronto, on the first Wednesday in September, 1886, at Nine o'clock a.m.





## APPENDIX III.

## RULES OF ORDER.

ADOPTED BY THE GENERAL CONFERENCE.

I. The President shall take the chair at the hour to which the Conference may stand adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer. The business of the Conference shall proceed in the following order :—

- (1) Reception of Memorials.
- (2) Reports—first of the Standing and then of the Special Committees.
- (3) Motions and other business of which notice had been previously given.
- (4) The Secretary shall announce the order of business for the day.

II. The President shall decide all questions of order, subject to an appeal to the Conference ; but in case of such appeal the question shall be taken without debate. When a member rises to a point of order, or the President calls any member to order, in each case the point of order shall be distinctly stated.

III. In case two or more members rise at the same time, the President shall decide which has the floor, and shall announce, if required, his name, and the Conference to which he belongs; and no member shall remain standing during debate, excepting the member addressing the President.

IV. All motions or resolutions shall be presented in writing by the proposer, and shall be read by the President or Secretary on being submitted to the vote of the Conference.

V. When a motion is made, or a resolution moved and seconded, or a report is read and presented by the Secretary, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

VI. All motions to postpone or lay on the table shall be taken without debate.

VII. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions intervene, which shall have precedence in the order in which they are here placed:—

- (1) Indefinite postponement.
- (2) Laying on the table.
- (3) Reference to a Committee.
- (4) Postponement to a given time.
- (5) Substitute.
- (6) Amendment.

A substitute or amendment may be amended.

VIII. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise and address the President.

IX. No member shall be interrupted when speaking, except by the President to call him to order when he departs from the question, but any member may call the attention of the President to the subject when he deems the speaker out of order.

X. No person shall speak more than once on the same question, without leave of the Conference, except the mover, who shall have the right of a general reply.

XI. When any motion or resolution has been voted upon by the Conference, it shall be in order for any member who voted with the majority, to move a reconsideration—*Provided* he shall have given notice of such motion at a previous session; but a motion to reconsider a non-debateable motion shall be decided without debate.

XII. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or unable to attend.

XIII. No member shall be allowed to vote upon any question who is not within the bar when such question is put by the President, except by leave of the Conference.

XIV. Every member who is within the bar at the time the question is put, shall give his vote, unless the Conference shall, for special reasons, excuse him.

XV. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and should the call be sustained by twenty-five members, the vote thereon shall be taken.

XVI. It shall be in order to move that the question be taken without further debate, on any measure pending before the Conference, and if such motion be sustained by a vote of *two-thirds*, the question shall be so taken.

XVII. A motion to adjourn shall always be in order, and shall be decided without debate.

XVIII. No Rule or Order of proceeding adopted by the Conference shall be suspended unless by a *two-thirds* vote.





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